

BAP  
P459s

*Agnew* of the Theological Seminary,  
PRINCETON, N. J.

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Presented by Mr. Samuel Agnew of Philadelphia, Pa.

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SOME  
REFLECTIONS,

By way of DIALOGUE,

On the NATURE of

*Original Sin, Baptismal Regeneration,  
Repentance, the New Birth, Faith,  
Justification, Christian Perfection, or  
Universal Holiness, and the Inspiration  
of the Spirit of GOD.*

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Ἡμεῖς δὲ κηρύσσομεν Χριστὸν ἐγαυγωμένου, Ἰεδαίοις μὲν σκάνδαλον, Ἐλληνοι δὲ μωρίαν.      1 Cor. i. 23.

—σὺτί λέγεις, ὡς Ελλην; σοφίαν γητεῖς; Εχεις τὸν Χριστὸν, σοφίαν ὅντα τὴν Πατέρος. Οἱ μὲν γὰρ φιλόσοφοι περὶ ψυχῆς καὶ αὐνόντια ἡχολήθησαν· ὃ δὲ σανδὸς τὸν κόσμον ἵσωσε.      Theophil. in 1 Cor. i. 24, 25.

Νέκρωσον τούτου τὸ σῶμα. Ἡνα οἰκῇ τὸ πνεῦμα ἐν σοι, καὶ δι' αὐτὸν διθῆ σοι ἡ ζωή.      Idem, in Rom. viii. 11.

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Humbly Inscribed to the Most Reverend and Right Reverend the  
Lords the Archbishop, and Bishops of ENGLAND.

The FIFTH EDITION, with an APPENDIX.

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By VIN. PERRONET, A.M.

Vicar of Shoreham in Kent, and  
Chaplain to the Right Honourable Earl STANHOPE.

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L O N D O N:

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TO THE

Most Reverend and Right Reverend

The L O R D S the

ARCHBISHOPS and BISHOPS

OF

E N G L A N D.

MY LORDS,

Though the Obscurity of the Author cannot challenge the Honour he thus ventures to assume to himself; yet the great and important Doctrines here treated of, both of the *sacred Writings*,

## DEDICATION.

ings, and of our own *Church*, will sufficiently plead his Excuse. And indeed, as your Lordships ought to be esteemed principal Guardians of such Doctrines; therefore the Patronage of them, so far as they appear to be *such*, must, in part at least, belong to your Lordships.

That *Justification by Faith*, which is one of the Doctrines here explained, has been variously understood, cannot, my Lords, be a Secret to you: But this can neither lessen the Truth, nor the Importance of it.

That it is a Doctrine of our own Church, none will venture to deny; though by the cold manner in which it is sometimes treated, one would go near to suspect, that some Gentlemen were quite tired of it.

It may certainly, my Lords, be asked, whether Men are always to hold Opinions,

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ons, which cannot be defended by the *Gospel*; because they were once espoused by the *Church*?

My Lords, They who have a due REGARD for the divine Authority of the *Gospel*, or for the *Principles* of the *Reformation*, cannot long be in Suspense about answering such a Question.

However, my Lords, till this really appears to be the Case of any of our Doctrines, it is in Charity to be hoped, that no Member of our excellent Church will either be ashamed of her Doctrines, or afraid to espouse them; lest he only prove *ashamed of the Gospel of Christ*.

How far, my Lords, the Agreement is here shewn between an *antiquated* Doctrine or two of our own Church, and that divine *Gospel*: And how far some dangerous and fatal Errors are laid open, which strike at the very Foundations

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dations of *Christianity*;--These are Points, which are humbly submitted to the unprejudiced Judgments of your Lordships, as well as to that of every other serious and wise Christian.—I am, with the greatest Deference and Respect,

*My Lords,*

*Your Lordships*

*most dutiful Son;*

*and Servant,*

VIN. PERRONET.

## P R E F A C E.

**W**HAT awful Words are these!

“ If our *GOSPEL* be *hid*, it  
 “ is *hid* to them that are *lost*; in whom  
 “ the *God of this World* hath *blinded* the  
 “ Minds of them which *believe not*; left  
 “ the *Light* of the glorious *GOSPEL* of  
 “ *CHRIST*, who is the Image of *God*,  
 “ should *shine* unto them (a).”

*Miserable, undone Souls!* The *Light*,  
 the *Truth*, the *divine Excellency* of the  
*GOSPEL* hid from them!

Thus the Almighty makes good his  
 righteous Threatning; “ because they  
 “ received not the *Love* of the *Truth*,  
 “ that they might be saved; for this  
 “ Cause God shall send them strong  
 “ *Delusion*, that they should believe a  
 “ *Lye* (b).”—How *melancholy*, how *de-*  
*plorable* a State, to be thus deserted of  
 God, and his divine Grace!

May the Lord set these Reflections  
 so home upon the Heart of every proud  
 and obstinate *Infidel*, that he may find  
 no Rest, till he is *pluckt as a Brand out of*  
*the Fire!*—But now, what shall we say of  
 those

(a) 2 Cor. iv. 3, 4.

(b) 2 Thess. ii. 10—12.

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those miserable *Professors of Christianity*, who may have largely contributed to the *Sin and Ruin* of those immortal Souls, by being a *Scandal and Reproach* to the Profession of the *Gospel?*--“It must needs be, says the blessed *Jesus*, that Offences come; but *Wo* to that Man by whom the Offence cometh (*a*)!”

Various Ways have those, who are called *Christians*, dishonoured the *Christian Name*.

Some, by Vices, which would even shock a sober *Heathen*.--Some, by an *uncharitable, furious, and intolerant Spirit*.—Some, by an eager Pursuit after the *Pleasures, or Riches, or Honours of Life*. Surely, neither the *sensual*, the *lewd*, the *proud*, the *vain*, the *covetous*, nor the *ambitious Christian*, can ever bring much *Honour* to the Religion of a *crucified Jesus!* A Religion, which enjoins us *Mortification, and Self-denial; Purity of Heart, and Holiness of Conversation*; a *lowly, humble, heavenly Mind*; not to *love the World*, nor to be *conformed to it*; but to *set our Affections on Things above, not on Things on the Earth!*

Therefore, when the Enemies of *Christianity* (who are *sharp-sighted* enough in every

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every Thing, but what concerns their eternal *Salvation*; when these) observe too many *Professors* of the *Gospel* thus trifling with it, can it be any Wonder that *Infidelity* gains Ground in the World? I presume it cannot.—For *Infidelity*, I am persuaded, will always gain Strength in Proportion as the *Gospel* loses its *divine Efficacy* on the Hearts and Minds of its *Professors*.

Let this *divine Efficacy* but shine forth in its *full Lustre*,--and *Infidelity* will lose its *strongest Hold*. For though the *God of this World* found Means to *blind Mankind*, even in the purest Times of the *Gospel*; yet it may be submitted, whether the *Lives of Christians* have not too long furnished him with his most *dangerous and formidable Weapons*?—Could *Reason* and *Argument* have disarmed him, he had been long since *disarmed*;—but *something else* is wanting.

However, it must be the Duty of every one, according to his *Station, Circumstances, and Abilities*, to endeavour to enforce the *Gospel* upon the Hearts of Men.—But which is the most promising Method to succeed? Is it not to propose it in its *native Simplicity*? This surely must be the most likely Way to bring down

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down a *Blessing* upon our Endeavours. For though to accommodate its *Doctrines* either to the *Prejudices* of *Philosophers*; or to the *Taste* of a giddy, thoughtless and sceptical Age, might please some refined *Reasoners*; as well as a *Multitude* of others, who cannot relish a Religion which proposes a *Cross* and a *narrow Way*; yet this would be only betraying their Souls, and murdering of our own; though we might thus effectually escape the usual Charge of *Enthusiasm*.

I have therefore endeavoured, in the following *Dialogue*, to give a *plain Account* of some fundamental *Doctrines* of the *Gospel of Christ*, without knowingly departing from it, either on the Right Hand, or on the Left.

Indeed it will appear, that I differ in some Measure from the late learned and worthy *Bishop of London* (a), in relation to the “*Spirit bearing witness with our Spirit that we are the Children of God* :” Yet I hope it is done in such a Manner, as could not give the least Offence, either to his Lordship, or any other truly wise and serious *Christian*.

His

(a) See his Lordship’s *Discourses* preached at the *Temple*, *Discourse the Eighth*.

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His Lordship has certainly proved, with great Strength of Reason, that there must be *Two* who bear witness ; “ and “ that those *Two* are the *Holy Spirit of God*, and our *own Spirit* :” Yet I must beg leave to enter my Dissent, where his Lordship denies “ the Evidence of the “ Spirit to be *any secret Inspiration*, or “ *any Assurance conveyed to the Mind of the Faithful* ;” but intirely confines it to “ the *Evidence of such Works as we perform by the Spirit*,” P. 247.

However, as at the Entrance of that *Discourse*, the *Sentiments* of that learned *Prelate* are so very just, and withal so very *different* from those of many *Moderns*, I can’t avoid transcribing a Part of what is there mentioned.

His Lordship observes, that “ to be “ the *Children of God* is the greatest Privil-“ lege under the *Gospel* :—And as this is “ a *New State*, which belongs not to us “ by *Nature* ; so our Entrance into it is “ styled a *New Birth* ; and we are said “ to be born again, and to be begotten again, “ to the Hopes [of the *Gospel*]—And “ therefore as we receive our *Spiritual Life* from the *Gift and Mercy of God*, “ he is our Father, and we are his Children.

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“ Children. Thus St Peter tells us, that  
“ we are born again, not of corruptible Seed,  
“ but of incorruptible, by the Word of God,  
“ which liveth and abideth for ever.”

1 Epistle i. 23.

“ This new Life we receive by the  
“ Ministration of the Spirit: The Pow-  
“ ers which belong to this Life, and in  
“ which it consists, depend upon the  
“ Influences of the Spirit; and therefore  
“ we are said to be born of the Spirit. He  
“ is the Earnest of our Inheritance; the  
“ Pledge and Security which we receive  
“ from God of our future Immortality.”

Page 227, 228.

I shall here only just enquire — Whether from this beautiful Account of our *Spiritual Life*; of the *new Birth*, and the *Powers* belonging to it; of the *Ministration*, *Influences*, and divine *Offices* of the *Holy Spirit*, a Person would not naturally conclude, that the *Power of knowing we are the Children of God*, must also proceed from some *divine Influence or Operation upon the Soul* (a)?

(a) See Page 88. of the following *Dialogue*, Note (b).

POSTSCRIPT.

SOME FEW

# REFLECTIONS

ON A

## FUTURE STATE OF THINGS;

Humbly offered to the serious Consideration of such MODERNS as disbelieve the IMMORTALITY of the SOUL.

I. **I**S not the most consummate *Happiness* worth seeking after ?

II. Is not the most consummate *Misery* worth avoiding ?

III. Must not the one or the other be our Portion hereafter, if the *Gospel* be true ?

IV. But what if the *Gospel* be false ?

V. Why then, it must be allowed, that a *true Christian* is sadly disappointed ! — However, let us examine, what *Hurt* the *Belief* of a glorious *Immortality* has done him ?

B

VI. We

## *P O S T S C R I P T.*

VI. We will admit, that this *Belief* has robbed him of many *irregular Gratifications*; deprived him of many *fashionable Vices*; restrained many *craving Appetites*; curbed many *violent Passions*; subdued many *darling Desires*; nay hindered him of all those *worldly Possessions*, which he could not enjoy with a *good Conscience*; and perhaps exposed him to the *Laughter* and *Ridicule* of a *gay World*; of many *Free-thinkers* and *Free-livers*.—All this we will suppose he has suffered for his *Hopes of Immortality*.

VII. But are these *Hopes* really worth all these *Sufferings*?

VIII. Let us fairly examine.—In general then, these *Hopes* have been a continual *Feast* to his Mind; and have constantly furnished out such inconceivable *Joy* and *Happiness*, as he would not have exchanged for the *Possession* of the whole *World*! Were they therefore not worth the whole *World* to *Him*; and even this upon the Supposition that his *Hopes* were ill-founded?

IX. But let us proceed next to enquire, how Matters stand with those Gentlemen who scorn to indulge any *Hopes* of this kind?

X. First, It must be granted, that as they have shook off all the *Shackles* of *Religion*, they certainly enjoy a *Freedom*, which the poor *Believer* does not. Therefore, as they are under

## POSTSCRIPT.

under none of those *slavish Restraints*, they are at full *Liberty* to give a complete *Swing* to their *Passions* and *Pleasures*; to their *Pride*, *Ambition*, and *Revenge*.

XI. However, by way of *Counter-balance*, may not this *free Indulgence* sometimes cost them pretty dear? May it not prove to the Loss of their *Reputations*, their *Peace*, their *Health*, their *Estates*, and perhaps their *Lives*?

XII. But let us view these Gentlemen in the most *advantageous Light*.—Let us suppose they have so much *Philosophy* and *Prudence*, and Command of their *Passions*, that they are not *Slaves* to their *Appetites*; but that they avoid every *outward Vice* of the Age; and thus maintain a *fair Reputation*, and a *sound Body*:—Yet it is most evident, that notwithstanding they do not live the *Life of a Beast*, yet their highest Expectations are only to die the *Death of a Beast*!

XIII. Therefore, supposing there was nothing beyond the *Grave*; yet as such Persons deprive themselves of a present unspeakable *Happiness* arising from the *Hopes* of a glorious *Immortality*; — it cannot be, but they must certainly have the *Disadvantage*. So just and beautiful are the Sentiments of that ancient *Philosopher*, who declared, — “ That if the “ *Belief of the Soul’s Immortality* was a *Mis-*“ *take*; it was however so *delightful* a *Mistake*,

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“ that he would not suffer himself to be robbed of it, as long as he lived ! \* ”

XIV. But can the *gloomy Prospect* of sinking into *Nothing* afford this *Pleasure*? — What a dreadful *Gloom* must possess that *Mind* which can believe it? — And what malicious *Dæmon* must possess that *Man*, who would deprive others of their *Hopes of Immortality*?

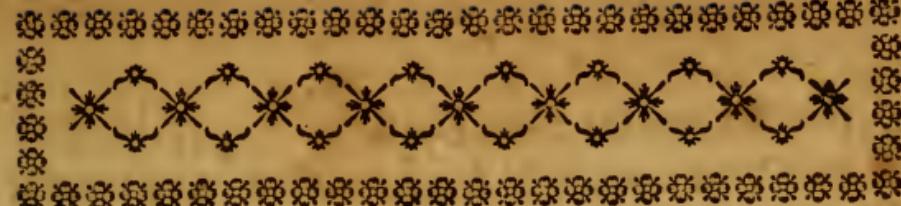
XV. And now, to finish this *Address*, let us do common Justice to the *Gospel*. — We have hitherto reasoned upon a Supposition, that the *Gospel* gave us a *false Account of Immortality*. Let us now for Argument’s Sake, suppose the *Gospel* is *true*: — Who then is the *wise Man*? — Is it he that has enjoyed during his whole Life, the *reviving, lovely Prospect of endless Happiness*; and which he will one Day enter upon? Or is it he that has deprived himself of that *divine Pleasure* in this World, and whose Portion is a *dreadful Scene of Miser*y in the other?

\* Quòd si in hoc erro, quòd Animos hominum immortales esse credam, lubenter erro: nec mihi hunc errorem, quo delector, dum vivo, extorqueri volo.

M. T. CICERO, *de Senect.*



S O M E



SOME  
REFLECTIONS,  
By way of DIALOGUE, &c.  
BETWEEN  
PHILAETHES and EUGENIUS.

*Eugenius.*

**I**HAVE often thought, my dear Friend, that *eternal Salvation* is a very weighty Affair; and therefore have been very desirous to know, *What I must do to be saved?*

*Phil.* It is a little unusual, my worthy Friend *Eugenius*, to see a Person of Birth and Fortune, especially of your Years, making so *unfashionable* an Enquiry. But when once the Spirit of God has effectually touched the Heart, neither Youth, nor Riches, nor Honours, can withstand the powerful Influence.

*E.* I have various Questions to trouble you with; but desire to be first informed, What is to be understood by *Original Sin*? For I

think a learned *Lutheran* talks of no less than sixteen Opinions about it (*a*).

P. You certainly begin with a very proper Question: For till we know the true Foundation of our spiritual Disorders, we shall hardly be able to get rid of them. The Variety of Opinions concerning *Original Sin*, or any other Doctrine whatever, will have no other Effect on a wise and good Mind, than to make it the more careful in distinguishing Truth from Falshood. It is commonly said of our learned and excellent *Cudworth*, that, in his *Intellectual System*, he had raised more Spirits than he could lay: And supposing this to be so; yet his Subject is not the less True, the less Weighty, or the less Important. So that, admitting there were many more Opinions about *Original Sin*, we have no further Concern with them, than only to endeavour to fix upon the right: And since I cannot help you to a better, than that of our own Church, be pleased to hear what that is.—  
*Original Sin*, according to her, “ is the Corruption of every Man’s Nature; whereby he is very far gone from original Righteousness; and is of his own Nature inclined to Evil: And which Corruption deserves God’s Wrath, &c.”

This is, in brief, what our Church says (*b*): And I think, as the Scripture speaks much to

(a) *Osiander* in Bishop *Taylor’s* Polemical Discourses, page 452.

(b) Article IX.

to the same Purpose (*a*) ; so the unhappy Experience of Mankind will vouch for no small Part of it.—There is not, perhaps, any thing in divine Revelation, to which proud Reason stoops more unwillingly : And therefore it has found out numberless Glosses and Comments, rather than submit to a mortifying Doctrine, which represents all Mankind as a Race of *degenerate, fallen Spirits.*

*E.* Some, I know, have thought, that the Doctrine of *Original Sin* bears hard upon Divine Goodness.

*P.* Undoubtedly it does, as it has sometimes been explained. But if God has abundantly made up our original Loss ; if, *where Sin abounded, there Grace did much more abound* (*b*), then every Divine Attribute remains safe and untouched. Perhaps indeed Mankind may not be able to comprehend the *Reason*, why infinite Wisdom should choose rather amply to repair that Loss, than to prevent it at first : — And if this be the Cause of our Unbelief, let us modestly remember, that *we are but of Yesterday*, and know nothing (*c*). That illustrious Heathen, *Socrates*, gained the Name of the wisest Man, by forming very humble Conceptions of *human Wisdom*, in general ;

B 4 and

(*a*) Gen. i. 26, 27. Ch. ii. 17. Ch. iii. Psalm li. 5. Eccles. vii. 29. Rom. iii. 9, 19, 23. Ch. v. 6—21. Ch. vi. 23. Ch. vii. 14—25. Ch. viii. 6—8. 2 Cor. v. 14. Gal. iii. 22. Ephes. ii. 3. Ch. iv. 22—24. See also St John iii. 3—8. ¶ St Pet. i. 3, 4, 23. ¶ St John iii. 9. Ch. v. 4, 18.

(*b*) Rom. v. 15—21.

(*c*) Job viii. 9.

and of his *own* in particular (*a*). But he that will know the Reasons of God's Dispensations, before he believes them, has neither the *Wisdom* of that Philosopher, nor the *Modesty* of a *Christian*.

I am not contending, my good Friend, for a *blind, popish* Faith, which *implicitly* submits itself to *Man*, or the *Church*: But when we have sufficient Reason to believe the Voice to be the Voice of God, there the Understanding ought to pay an entire and absolute Submission: And when once the Meaning of that Voice is clear to us, there is then left no room for disputing; but we ought rather to *bide ourselves in the Dust* (*b*), and to receive it with the deepest Humility.

Let us now hear the Sentiments of a great Master of Reasoning, who was never charged with *Bigotry* or *Enthusiasm*. — “ There is “ one sort of Propositions, that challenge the “ *biggest Degree* of our Assent upon *bare Testimony*; whether the Thing proposed agree “ or disagree with common Experience, and “ the ordinary Course of Things, or no. The “ Reason whereof is, because the Testimony “ is of such a One as cannot deceive, nor be “ deceived, and that is, of God himself. This “ carries with it *Certainty* beyond *Doubt*, *Evidence* beyond *Exception*. This is called “ by a peculiar Name, *Revelation*; and our “ Assent

(*a*) — Τῶν δὲ οἱ θεοὶ σοφὸς εἶται — ἢ αὐθωπίνη σοφία  
διλέγεται τοὺς αἰξῖα ἐσὶ καὶ οὐδενός. Plat. Apol. Socrat.

(*b*) Isai. ii. 10, 11.

“ Assent to it, *Faith*; which as absolutely  
 “ determines our Minds, as our *Knowledge*  
 “ itself; and we may as well doubt of our  
 “ own Being, as we can, whether *any Re-*  
*“ velation from God* be true. So that *Faith* is  
 “ a settled and sure Principle of Assent and Af-  
 “ surance, and leaves no manner of room for  
 “ *Doubt* or *Hesitation* — *Faith* is nothing else  
 “ but an Assent founded on the *biggest Reason*.  
 “ — *Reason* is not injured or disturbed, but  
 “ assisted and improved, by new Discoveries  
 “ of Truth, coming from the eternal Foun-  
 “ tain of all Knowledge. — Whatsoever is  
 “ divine Revelation, ought to over-rule all  
 “ our *Opinions*, *Prejudices*, and *Interests*, and  
 “ hath a Right to be received with a full *Af-*  
 “ sent.” *Locke’s Human Understanding*, B.  
 iv. C. 16. §. 14. C. 18. §. 10.

E. I so far entirely agree with that great Man. But is not *Baptism*, in the Opinion of our Church, a *spiritual Regeneration*; by which, though we are born in *Sin*, and the *Children of Wrath*, we are made *Members of Christ*, *Children of God*, and *Inheritors of the Kingdom of Heaven* (a) ?

P. It is as you say. And our Church means by all this, that we have hereby a Title and Claim, through the Blood of *Christ*, to eternal Happiness: And which we shall certainly enjoy, if we continue faithful to our *Baptismal Covenant*. — But then, as we expect this, we

(a) Office for *Baptism*, and the *Church Catechism*; and Art. 27.

are obliged, when grown up, “to crucify the old Man, and utterly to abolish the whole Body of Sin; to follow the Example of our Saviour Christ, and to be made like unto him; that as he died and rose again for us, so should we who are baptized, die from Sin, and rise again unto Righteousness, continually mortifying all our evil and corrupt Affections; and daily proceeding in all Virtue and Godliness of living (a).”

You see then, my dear *Eugenius*, what is the constant Task of a *Christian*, if he designs to be the better for his *Baptism*.

*E.* I see it very plainly. And withal, that, according to our Church, there is a *Body of Sin* remaining after *Baptism*; and consequently, that the Corruption of our Nature is not taken away by it.

*P.* That it is not, our Church expressly affirms (b): And our own Experience may abundantly convince us.—But it is against this Corruption, and all the Sins which flow from it, that we are daily to strive and petition. And God’s holy Spirit, if it be not our own Fault, will give us the Victory (c). But we must,

(a) See the last Prayer in the Office of *Baptism*; and the Exhortation that follows it.

(b) Article IX. Whoever compares the *English* with the *Latin Article*, will easily perceive, that by *regenerated* is there meant *baptized*. However we shall plainly see, that our *Church* means also something else by *Regeneration*, than merely *Baptism*.

(c) Rom. vi. 11—15, 22. 1 Cor. xv. 56, 57. I must here observe, that with regard to these Words,—

“God’s

must, my Friend, use great Diligence and Watchfulness ; be often in Prayer, and never wilfully neglect any Means of Grace whatever (a). And then we need not doubt, but the Blood of Jesus Christ will cleanse us from all Sin (b).

E. I should be glad to be informed, whether St Paul speaks of himself, or of some other Person, in those remarkable Words, in the seventh of the Romans,—*I am carnal, sold under Sin.—I see another Law in my Members, bringing me into Captivity to the Law of Sin.*—O wretched Man that I am, who shall deliver me from the Body of this Death?—With the Mind, I myself serve the Law of God; but with the Flesh, the Law of Sin (c).

I must own, it was not disagreeable to me, to suppose that the Apostle spake of himself; because I thought, that, if so extraordinary a Person

“ God’s Holy Spirit, if it be not our own Fault, will give us the Victory; — a certain learned Gentleman thus objected :—“ Here, says he, the Point turns on the Will of Man; which in P. i. is wholly ascribed to the Power of God’s Work on the Soul.”—If other Readers should make the same Objection, I desire they would reflect, that what is mentioned, P. i. relates to those first strong Convictions, which often, in a powerful manner, carry all before them: Whereas the other Passage relates to those gentle Workings of the Spirit, which are too often hindered by our own wilful Follies — See Ephes. iv. 30. Phil. ii. 12, 13. 1 Thess. v. 19. 2 St Pet. i. 5—11.—This also will solve the very same Objection which was likewise made to Part of P. 21.

(a) St Matth. xxvi. 41. St Luke xi. 13. Ephes. vi. 11—18. 2 St Pet. i. 5—11.

(b) 1 St John i. 7.

(c) Ch. vii. 14, 23—25.

Person found himself thus intangled and overcome by Sin, I need not be much alarmed, if I often found myself in the same State.

P. It is greatly to be feared, *Eugenius*, that many others have made the same fatal Use of those Expressions ; but I hope it will appear, that St Paul is not there speaking of *himself* ; but of a very different Person.

And therefore let us hear him thus expostulating in the preceding Chapter. *Shall we continue in Sin, that Grace may abound? God forbid! How shall we that are dead to Sin, live any longer therein?* — Knowing this, that our old Man is crucified with Christ, that the Body of Sin might be destroyed, that henceforth we should not serve Sin. For he that is dead, is freed from Sin. Now, if we be dead with Christ, we believe that we shall also live with him. Ch. vi. 3, 2, 6, 7, 8.

Now, is it possible to conceive, that he who was thus *dead with Christ*, and *dead to Sin* ; and therefore, according to his own Declaration, *freed from it* ; is it possible to conceive, that this very Person was, at this very time, *sold under Sin*, that is, was neither *dead to it*, nor *freed from it* ?

Again, let us observe how he addresses himself to the *Romans*, in this very Chapter.— *Likewise reckon ye also yourselves to be dead indeed unto Sin ; but alive unto God, through Jesus Christ our Lord. Let not Sin therefore reign in your mortal Body, that you should obey it in the Lusts thereof. Neither yeild ye your Members,*

bers, as Instruments of Unrighteousness unto Sin : But yield yourselves unto God, as those that are alive from the Dead.—But now, being made free from Sin, and become Servants to God, ye have your Fruit unto Holiness, and the End everlasting Life. Ver. 11, 12, 13, 22.

Is it possible now for any unprejudiced Person to believe, that the inspired Apostle could thus talk to others ; whilst he himself was brought into Captivity to the Law of Sin ?

Again, he expressly assures those Converts, in these remarkable Words,—“ The Law of “ the Spirit of Life in Christ Jesus, hath made “ me free from the Law of Sin and Death.” Ch. viii. 2.

But how was the Apostle made free from the Law of Sin and Death ; whilst he was a Slave to the Law of both ? Whilst he was carnal, sold under Sin ; and under the Terrors of that Death, which is the Wages of it ? Ch. vi. 23.—I know you have met with Writers, who have attempted to solve these Difficulties : But why will Men attempt to reconcile such Absurdities and Contradictions ? Give me leave only to mention a Verse or two more out of this very Epistie. With how much Earnestness does this pious Man exhort those People to present their Bodies a living Sacrifice, holy, acceptable unto God, which is, says he, your reasonable Service. This, he beseeches them to do, by the Mercies of God. And moreover, that they would not be conformed to this World ;

but

but that they would be transformed by the renewing of their Mind, Ch. xii. 1, 2.

Is not this surprizing Advice from a Person who had just been telling of them, that he himself was the very reverse of this Character? He conjures them by the very Mercies of God, to present their Bodies a living and holy Sacrifice; whilst he himself, with his own Flesh, was actually serving the Law of Sin! Surely, if it was but a reasonable Service for them, to present their Bodies an holy Sacrifice to God; it was full as reasonable for their Teacher to do the same. But could he present his Body a living Sacrifice, holy, and acceptable to God; whilst he was the Servant and Slave of Sin? Or could he follow the other Part of his Advice, to be transformed by the renewing of the Mind; and not to be conformed to this World? — For what is it to be conformed to this World; if the living in Sin be not? Or what is it to be transformed by the renewing of the Mind; but an entire Change of the Heart and Affections? And when they are thus changed, our outward Actions must certainly be changed too. We shall then serve the Law of God, both inwardly and outwardly. There will be no room to say,—With the Mind I serve the Law of God; but with the Flesh the Law of Sin. Such a Servant of God, and Servant of Sin, is, in Truth and Reality, no Servant of God at all. For he that is Truth itself has assured us,—that we cannot serve two [such] Masters—St. Matt. vi. 24.

But

But lastly, the same Apostle directs these Converts, — to put on the Lord Jesus Christ ; and not to make Provision for the Flesh, to fulfil the Lusts thereof, chap. xiii. 14. From whence it seems evident, that he, who with the Flesh serves the Law of Sin, has not yet put on the Lord Jesus.—But shall we say, that this was the Case of the Apostle ? That he had not put on Christ ; though he admonished and exhorted those Christians to do it ? Is not this to bring down an inspired Apostle to the level of those, *who profess to know God ; but in Works deny him* ? In short, this is so shocking an Opinion, that I could wish all that hold it would calmly and impartially reflect, whether, First, it does not make the holy Apostle flatly contradict himself in the same Breath ? Secondly, whether those Converts, being made free from Sin, were not much better Christians, than he was himself ? And, Thirdly, whether St Paul did not give much better Advice, than he had yet taken ?

I do not by any means charge those with holding these Consequences, who maintain that Opinion : I only intreat such to divest themselves of all Prejudice, as far as possible, and attentively consider, whether that Opinion, and these Consequences, are not inseparably connected ?

E. Indeed I think the State there described is much more suitable to such a carnal Wretch as I am, than to so holy and mortified a Person as St Paul.—But I now beg to know,  
what

what must be done, when we have forfeited the Benefit of our *Baptismal Regeneration*?

P. We must be recovered again, by the holy Spirit working in us *true Repentance*, and a *living Faith* in the *Blood of Christ* (a); and this Recovery of us by *Repentance* and *Faith* (which our Church in her *Catechism* enjoins to *all* who are *come to Age*, without Exception, may be well called a *Regeneration*, or *New Birth*.

E. I should be glad to be informed, whether our Church calls any thing by the Name of *Regeneration*, or the *New Birth*, excepting *Baptism*; because this is a Point which is sometimes disputed.

P. You will soon be able to judge of such Disputations: And therefore be pleased to observe, in the first Place, that in the *Homily for Whitsunday*, after mention is made of the Power of the *Holy Ghost*, in altering and changing of Mankind, and making us *New Men in Christ Jesus*, it thus follows,—  
 “ Such is the Power of the *Holy Ghost* to re-  
 “ generate Men, and, as it were, to bring  
 “ them forth a-new, so that they shall be no-  
 “ thing like the Men that they were before.  
 “ Neither doth [the Holy Spirit] think it  
 “ sufficient inwardly to work the spiritual and  
 “ New-Birth of Man, unless he do also dwell  
 “ and abide in him.”

And

(a) St Luke xxiv. 47. Acts viii. 22, 23. Chap. xx. 21. Rom. iii. 25. Chap. v. 1. Ephes. ii. 8. 2 Tim. ii. 25, 26.

And at the Conclusion, we have the following Words, — “ Humbly beseeching “ [God] so to work in our Hearts, by the “ Power of his holy Spirit, that we being “ regenerate, and newly born again in all “ Goodness, Righteousness, Sobriety, and “ Truth, may, in the end, be made Par-“ takers of everlasting Life in his heavenly “ Kingdom (a).” — Moreover, what is it to be raised from the Death of Sin unto the Life of Righteousness (b) ? — What is it to be new-created from a wicked Person to a righteous Man ; which our Church mentions from St Austin (c) ? What is it so truly to repent, as to be clean altered and changed ; and to become New Creatures ; and to walk in a New Life as New-born-Babes (d) ?

What is it to be daily renewed by the Holy Spirit (e) ? What is it to have New Hearts created in us (f) ? What do all these various Expressions mean, but the very same Thing with being regenerate and newly born again ?

Moreover, what else does the Holy Ghost design by that New Heart and New Spirit, which are promised to true Penitents (g) ?

What

(a) Hom. for Whitsunday, Part i. p. 276, 278. Edlt. London, 1726.

(b) Last Collect in the Funeral Office.

(c) Hom. for Rogation-week, Part i. p. 286.

(d) Hom. of Repentance, Part ii. p. 327, 328.

(e) Collect for Christmas-day.

(f) Collect for Ash-wednesday.

(g) Ezek. xi. 19. Ch. xviii. 31. Ch. xxxvi. 26.

What else does our Holy Lord mean by this Saying,—“ Except ye be converted, and “ become as little Children, ye shall not enter “ into the Kingdom of Heaven (a) ? ” What else does St Paul mean by the being transformed by the renewing of the Mind (b) ? What else is to be understood by mortifying the Deeds of the Body through the Spirit : And by crucifying the Flesh, with the Affections and Lusts (c) ? What is it to set the Affections on Things above ; to put off the old Man ; to be renewed in the Spirit of the Mind ; and to put on the new Man, which, after God, is created in Righteousness and true Holiness (d) ? What does the same Apostle mean in two Places, by a New Creature (e) ; but only such a Person as St Chrysostom describes in the following Manner ? He is turned into a New Creature : For he is born again [or from above] through the Spirit (f). But still further ; What can St Peter design by these following Words,— “ being born again—of incorruptible Seed, by “ the Word of God, which liveth and abideth “ for ever (g) ? Or what does St John mean, when he declares, that “ Whosoever is born of “ God, doth not commit Sin ;—that Whosoever “ is born of God, overcometh the World ;—And that

(a) St Matth. xviii. 3. (b) Rom. xii. 2.

(c) Rom. viii. 13. Gal. v. 24.

(d) Ephes. iv. 22—24. Colos. iii. 1, 2, 9, 10.

(e) 2 Cor. v. 11. Gal. vi. 15.

(f) Εἰς ἐτέφαν ἡλθε δημιεργίαν, καὶ γὰρ ἀκοθεν ἐγενήθη διὰ πνεύματος. in 2 Cor. v. 11. Edit. Commel. 1603. p. 819. M.

(g) 1 Epist. i. 23.

that “ *Whosoever is born of God, sinneth not ;*  
 “ *but he that is begotten of God, keepeth him-*  
 “ *self ; and that wicked One toucheth him*  
 “ *not (a) ?* ” — So that not only our own Church, but what is of infinitely greater Authority, the Divine Oracles, seem plainly to call this entire Change of the whole Man, by the Name of *Regeneration* (*b*), or *New-Birth*. I omit those other Passages in the sacred Writings, where our Blessed Lord speaks of the being *born again*; *born of Water, and of the Spirit* (*c*) : and where St Paul mentions our being *saved by the washing of Regeneration, and renewing of the Holy Ghost* (*d*) ; because they immediately relate to the miraculous Effects of the Holy Spirit in *Baptism*. However, with regard to the new creating a Sinner from a wicked Person to a righteous Man, which St Austin affirms to be a greater Miracle than to make a new Heaven and Earth (*e*) ; I say, with regard to this, whoever is thus altered and changed, and, as it were, new created by the Spirit of God, though many Years after his *Baptism*, is surely as much born of the Spirit, as the Person who is regenerated at the time he is *baptized*. It is evidently one and the same Spirit, that works ; and indeed the same Work of that Spirit ; only manifesting

(a) 1 Epist. iii. 9. Ch. v. 4, 18.

(b) Ἀναγεννήσας ἡμᾶς — Having begotten us again, 1 St Pet. i. 3. — ἀναγεννημένοι, being born again, Chap. i. 23.

(c) St John iii. 3, 5.

(d) Titus iii. 5.

(e) Hom. for Rogation-week, Part i. P. 286.

ing his divine Power at different Seasons. For instead of being a *Child of Wrath*, the Sinner is become a *Child of Grace*; a *Member of Christ*; a *Child of God*; and an *Inheritor of the Kingdom of Heaven*. He is to be henceforth dead unto Sin, and alive unto God; and to put on the new Man, which, after God, is created in Righteousness and true Holiness. And therefore, both from the Nature of the Thing, as well as from the Nature of the Expressions used in the sacred Writings, such a thorough and entire Change of the Heart and Affections, wrought by the Holy Spirit of God, may, with the greatest Propriety, be called a *Regeneration or New Birth*: The two famous Fathers, just mentioned, do, in effect, give it this Name (a). Our Church, you see, expressly calls it so; and she has manifestly abundant Reason for so doing; since such a *Renewal of the whole Man*, is the being born again, — at what Time or Season, or under what Circumstances soever, this spiritual Birth may happen.

E. As I find they are evidently mistaken, who suppose our Church calls nothing by the Name of a *Regeneration or New Birth*, but only *Baptism*: So, what is of the highest Concern to me, I find very plainly the Need I have of being thus regenerated or born again by the Holy Spirit.

P. Be

(a) See also St Chrysostom on Gal. iv. 19. Page 1010, where we meet with this in express Words, ἀναγεννήσεως ἐτέρας ὑμῶν δεῖ, καὶ αἰρεπλάσεως — You want another Regeneration, and to be formed anew.

P. Be thankful, my dear Friend, that the Holy Spirit has begun this great Work in you : For the first Step in order to a *spiritual New Birth*, is to be thoroughly *convinced* of the Danger we are in from Sin. The Holy Spirit must work this *Conviction* (*a*) in us ; and excite some Desires in our Hearts of being *delivered from the Wrath to come* (*b*). So that this is a very happy Beginning ; but the Misfortune of too many is, they either see not their Danger, or, when they do, yet they like not this *uneasy State* ; and therefore are apt to fly from it, and consequently, from their own Salvation. However, I am persuaded, that this will never be your Case.

E. I hope in God, it never will : And therefore desire to know, what is to be done upon such *Conviction* ?

P. Fly immediately to *Christ* ; who has invited *all heavy-laden Sinners to come to him* ; and has promised to *give them rest* (*c*).

E. But does not our holy Lord say,—*No man can come to me, except the Father, which bath sent me; draw him* (*d*) ? How then can I go to *Christ* ?

P. Remember, my dear *Eugenius*, that when the Holy Spirit has any way opened your Mind, by any Means or Method whatever, and thus convinced you of your State, and has touched your Heart to fly to a *Saviour*,

(*a*) St John xvi. 8. Acts xxvi. 18.

(*b*) Ch. ii. 37. Ch. ix. 6. Ch. xvi. 29, 30. 1 Thess. i. 10. St Matth. iii. 7.

(*c*) St Matth. xi. 28.

(*d*) St John vi. 44.

viour, God then *draws you to Christ*; and you must immediately run to him.

And further, it is our Duty often to implore, that God would *lighten our Darkness*; and to pray with pious *Elihu*,— That which *I see not teach thou me (a)*.

Our blessed Saviour assures us, that *he stands at the Door and knocks (b)*: But the great Misfortune of Mankind is, that they turn a deaf Ear to him; though he thus graciously and frequently admonishes every one, —*he that hath Ears to hear, let him hear (c)*. As if our holy Lord had said, —*Let each carefully attend to my Voice; that I may no longer call in vain.*

And moreover, all should remember, that God is perpetually calling every Sinner to Repentance by his divine Gospel (*d*); and therefore every Sinner has a constant Call to fly to *Christ*. And indeed *to whom else shall we go?* For *he only has the Words of eternal Life (e)*: *he is the Way, and the Truth, and the Life*: and *no Man cometh unto the Father, but by him (f)*. — Let therefore every Sinner fly to him, without delay; for he, and he only, is their *City of Refuge*.

E. You give me great Encouragement to go to *Christ*; but my manifold Sins and Corruptions are enough to deter me.

P. Know

(a) Job xxxiv. 32.

(b) Rev. iii. 20.

(c) St Matth. xi. 15.

(d) St Mark i. 15. St Luke xxiv. 47. Acts ii. 38. Ch. xvii. 30. Rom. ii. 4. Ephes. v. 14.

(e) St John vi. 68.

(f) Ch. xiv. 6.

P. Know you not, that the Lord Jesus came not to call the Righteous, but Sinners to Repentance: and that the Whole need not a Physician, but they that are Sick (a)? The self-righteous, and such as are whole in their own Eyes, see but little Want of the great Physician of Souls; very little Want of a Saviour. They may often hear his gracious Voice; but not perceiving the miserable State they are in; (their own Self-righteousness having blinded their Eyes) they can only approach Christ in a mere *formal* manner; but feel not that they are lost and undone without him.

These are the very Persons whom our holy Lord thus describes, —— *Thou sayest I am rich, and increased with Goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked* (b).

Let not then the Sight of your Corruptions keep you from Christ, but rather persuade you immediately to fly to him. However, be careful to approach him, like a true returning, contrite Sinner; like one, who sees his Danger, and is desirous to avoid it. —— Therefore thus confess every Sin of your Soul. Humbly beseech the Lord Jesus that you may be washed from your Sins in his Blood (c); and that you may have the full Benefit of that Fountain which is opened for Sin and for Uncleanness (d). That you may be

(a) St Luke v. 31, 32.

(b) Rev. iii. 17.

(c) Rev. i. 5.

(d) Zechar. xiij. 1.

be cleansed from that *Corruption* of your *Nature*, that *polluted Heart*; from whence have proceeded every *evil Thought*, and every *evil Work* (a). That you may be delivered from that *Law which wars against the Law of your Mind*, and brings you into *Captivity to the Law of Sin*. That you may be delivered from that *carnal Mind*, which is *Enmity against God*: For it is not subject to the *Law of God*, neither indeed can be (b). Pray that the *Law of the Spirit of Life in Christ Jesus*, may make you free from the *Law of Sin and Death* (c).

Sincerely labour to bring forth *Fruits meet for Repentance* (d); to avoid all *Sin*, and every *Occasion* of it; and, to the best of your Abilities, to obey every *Precept* of the *Gospel*. — Strive to undo every thing you have done amiss: And, to the utmost of your Power, make *Restitution* (e). Petition for that true *godly Sorrow*, which worketh *Repentance to Salvation*; pray earnestly and constantly that the *Holy Spirit* may always assist you; may open your *Mind* and influence your *Heart*; and carry you through the whole *Work*: And that he may compleat in you *Repentance towards God*; and *Faith towards our Lord Jesus Christ* (f).

Them, who thus come unto *Christ*; or, which is the same thing, them, who thus

come

(a) Psalm li. 5. St Math. xv. 18, 19.

(b) Rom. vii. 23, 24. Ch. viii. 7.

(c) Rom. viii. 2. (d) St Matth. iii. 8.

(e) Job xx. 18. Ezek. xxxiii. 15. St Luke xix. 8, 9.

(f) Acts xx. 21. Philip. i. 6.

*come unto God by him, he is able [and ready] to save to the uttermost: Seeing he ever liveth to make Intercession for them (a).*

E. I pray God grant I may be of that Number: But I beg to know, in how many Respects *Christ* is a *Saviour* to us?

P. *Christ* saves us from the *Power of Satan* (b). He saves us from the *Guilt of Sin*, and the *Punishment* (c) due to it. He likewise saves us from the *Dominion* of it; from its *reigning and condemning Power* (d) --- He is a *Saviour*, and *mighty to save* (e), in all these respects: But if we refuse him in *one*, we refuse him in *all*. He will save none in their *Sins*: For he came on purpose to save us from them (f). *God sent him to bless us, in turning away every one of us from his Iniquities* (g).

The great Design of *Christ* was *to make an end of Sin*; and *to bring in everlasting Righteousness* (b). Therefore whoever will not be turned from his *Iniquities*, he opposes the great Designs of *Christ*. He is for keeping out everlasting Righteousness; by not suffering *Sin to be made an end of*. For how is *Sin to be made an end of*, whilst he continues it both in his Heart and Practice? Or how is *everlasting*

C Right-

(a) Heb. vii. 25.

(b) Acts xxvi. 18. Colos. i. 13. Heb. ii. 14, 15.

(c) Ephes. i. 7. Rev. i. 5. Rom. v. 9. 1 Thess. i. 10.

(d) Rom. vi. 6, 7, 11—15, 18, 22. ch. viii. 2—4.  
1 Cor. xv. 56, 57.

(e) Isaiah lxiii. 1.

(f) St Matth. i. 21.

(g) Acts iii. 26.

(b) Daniel ix. 24.

Righteousness to be brought in, whilst he keeps it out of his Heart and Actions (a) ?

If a Man should fancy he might still be blest with this everlasting Righteousness, though he persisted in his Sins and Wickedness, let him hearken to the Words of the holy Spirit just mentioned,—God sent [Christ] to bless us, in turning away every one of us from his Iniquities. Consequently that Man cannot be blest by Christ ; he cannot have a share in the Blessing of Christ's everlasting Righteousness, who will not be turned from his Sins. Nothing is more evident to a Man, who can but open his Eyes.

E. To me, I must own, the Matter appears perfectly plain : And therefore may I be truly and effectually turned from all mine. But now, since there must be Faith as well as Repentance, I desire to know, whether they must be united ; or whether one is to come before the other ?

P. You are to observe, that as Repentance and Remission of Sins are to be preached in the Name of Christ ; and it being through him only that we are reconciled to God (b) ; it is impossible either to go to Christ, or to God thro' him, or in his Name, without at least some general Belief that Christ is the Propitiation for the Sins of the World.

E. But

(a) This was the Paragraph referred to, P. 7, Note c.

(b) St Luke xxiv. 47. Acts xiii. 32. 2 Cor. v. 18, 19. Ephes. ii. 13—18.

E. But is *this* the *Faith*, by which we are said to be *justified*?

P. It is not : You will find *justifying Faith* to be a different thing.

E. Pray, what is meant by *Justification*?

P. The *Remission or Forgiveness of Sins* (a).

E. But how am I to understand these Sayings of St Paul, that *a Man is justified by Faith, without the Deeds of the Law* (b) : And that *by the Works of the Law, shall no Flesh be justified* (c) ?

P. Saint Paul evidently designs to affirm, that neither the *Law of Nature*, nor the *Law of Moses* could *justify Sinners*. For as *all Man-*

c 2

*kind*

(a) It is certain that *Justification* is properly a *forensic Term* ; and taken in its full Extent, is of a very comprehensive Meaning. It implies a *judicial Sentence*, by which the *Sinner* is *absolved from Guilt*, and consequently *discharged from Punishment*.

And moreover, through the same *Faith*, by which we are thus *justified*, we become the *Sons of God*, and receive a *Title to the Heavenly Inheritance*\*. St John i. 12, 13. Gal. iii. 24, 26. Ch. iv. 6, 7. Rom. viii. 17. Ephes. ii. 4.

However, as the *Remission or Forgiveness of Sins* necessarily implies a *Discharge both from Guilt and Punishment*, and can only be embraced by that *Divine Faith*, which gives a *Title to our being Sons of God, and Heirs of his Kingdom* ; therefore *Justification* may be very well explained. in general, by the *Forgiveness or Remission of Sins*. — And indeed the *Apostle* himself seems plainly to describe it under this general Notion. — See Rom. iii. 24—26. Ch. iv. 5—8. *Homily of Salvation*, Part I. Page 11.

(b) Rom. iii. 28.

(c) Gal. ii. 16.

\* See the learned *Gataker* on *Isaiab* v. 23. Ch. lxxi. 11. And the late Reverend and Pious Dr *Doddridge* on *Rom.* iij. 20, Note a ; where he also quotes the learned *Vitringa*.

kind were become guilty before God (a), and stood condemned by the one Law, or by the other ; it was impossible for them to be acquitted by either. But God of his free Grace engaged to *justify* or pardon a sinful World, upon a living *Faith* in the *Blood* of his Son (b). However, this *Faith* was to be preceded by *unfeigned Repentance* (c) : And to discover its Truth and Reality, as Opportunity offered, by *sincere and universal Obedience* (d).

But still, we are not to imagine that our *Faith* has any more *Merit* than our *Works*. Our *Justification* or *Pardon* proceeds entirely from the free *Grace* of God in *Christ* : And it is embraced, or applied to the Soul by such a *Faith*, as the *Holy Spirit* must work in us (e).

Hence

(a) Rom. iii. 9, 19, 20, 23.

(b) Ch. iii. 21, 22, 24, 25. Gal. ii. 16. Ch. iii. 26. Ch. v. 6 Ephes. i. 7. Ch. ii. 5, 8.

(c) Acts ii. 38. Ch. xx. 21. Ch. xxvi. 18, 20.

(d) St Matth. vii. 21. St John xiv. 15, 21, 23, 24. Ch. xv. 14, 16. Col. i. 10. Heb. xiii. 21. 1St Pet. i. 2. 2 Epist. i. 5—8. 1 St John ii. 3—5. Ch. iii. 3—10.

(e) St Mark ix. 24. St Luke xvii. 5. St John i. 12, 13. 2 Cor. iv. 13. Gal. v. 22. Ephes. ii. 8. Philip. i. 29. Ch. ii. 13. 2 Thess. i. 11. 2 Peter i. 1. “ *Faith*, says a very learned and worthy *Prelate*, “ which is the *Principle of the Gospel*, respects the *Promises and Declarations of God*, and includes a *sure Trust and Reliance on him for the Performance*: ” Bp *Sherlock’s Discourses*, the *last Disc.* and *Part I.* But I must beg leave here to add, that this *Faith* is not the *Product of Reading, Study, or Reflection*; but the pure genuine *Work of the Spirit of Christ*. This appears from most of the *Texts* above referred to : And indeed thus much may sufficiently be concluded, from the very *Nature of it*. For since it is a

*Principle*

Hence it is, that we are sometimes said to be justified by God, or by his Grace; sometimes by the Blood of Christ, or the Redemption which is in him; and sometimes by Faith (a).

The free Grace, or Goodness of God, may be called the First, or Principal or Efficient Cause of our Justification; the Blood of Christ, or in other Words, what Christ has done and suffered, is the meritorious Cause of it; and that Faith, by which we embrace our Pardon or Justification, may be esteemed, as it were, the Instrument (b) of it. And when the Holy Spirit has wrought this Faith in a mourning Sinner, how welcome to the Soul must be that joyful Voice! — Son, be of good cheer, thy Sins be forgiven thee (c). For being justified by

c 3

Faith,

Principle by which the Heart is purified, and which discovers itself by [a divine] Love to God and Man [Act's xv. 9. Ch. xxvi. 18. Gal. v. 6.] it must demonstrate its Origin to be from Heaven. As it is evidently a Part of our new Creation, it must be like every other Part, the Work of God; and thus it is called in express Terms,— Faith of the Operation of God, Colos. ii. 12.—Faith, τῆς ἐργασίας τῷ Θεῷ,—Faith, wrought by the Energy, or efficacious Power of God: And therefore it is no wonder it should make so considerable a Part of the Armour of God, Ephes. vi. 13, 14, 16, compared with 1 Thess. v. 8.— However, though it be not a Faith of our own working; it is a Faith that may be procured by our own honest and earnest Diligence. Seek it by humble and constant Prayer, and thou shalt find it. — Therefore, if thou hast it not, lay the Fault on thyself only.

(a) Rom. iii. 24, 25. Ch. v. 1, 9. Ch. viii. 33.  
Tit. iii. 7.

(b) Hom. of the Passion, Part II. p. 258, 259.

(c) St Matth. ix. 2.

Faith, we have PEACE with God, through our Lord Jesus Christ (a).—He is our Peace (b); having made Peace, through the Blood of his Cross (c). He is our Propitiation, or Mercy-seat (d), through Faith in his Blood. To such as approach this Mercy seat by a living Faith, God discovers himself a reconciled Father (e). At that instant, his divine Kingdom begins to be set up in the Soul: And where this Kingdom is, Peace will discover itself. For the Kingdom of God is Righteousness, and Peace, and Joy in the Holy Ghost (f).—Consequently, Peace with God appears to be the certain Result of justifying Faith: And our Church's Notion of such a Faith seems perfectly right.

—“ This, she says, is given us of God ; and is a sure Trust and Confidence in God, that by the Merits of Christ [a Man's] Sins be forgiven and he reconciled to the Favour of God, and to be Partaker of the Kingdom of Heaven by Christ (g).” Again, “ Faith is said to be a sure Trust and Confidence in the Mercies of God: whereby we persuade ourselves, that God both bath, and will forgive our Sins ; that he hath accepted us again into his Favour ; that he hath released us from the Bonds of Damnation,” &c. “ We must apprehend the Merits of Christ's Death

(a) Rom. v. 1.

(b) Ephes. ii. 14.

(c) Colos. i. 20.

(d) Ἰλατήριον. Rom. iii. 25.

(e) Ch. v. 8—14. 2 Cor. v. 18, 19. Ephes. ii. 16—18.

1 Tim. ii. 5, 6. Heb. vii. 25. Ch. x. 19—22.

(f) Rom. xiv. 17.

(g) Hom. of Salvation, Part III. p. 16, 17.

“ Death and Passion—with a strong and stedfast Faith, nothing doubting but that Christ — hath taken away Our Sins, and hath restored us again into God’s Favour (a).”

Elsewhere we meet with what follows, —

“ Thou hast received [our Saviour Jesus Christ] if in true Faith and Repentance of Heart thou hast received him.—Thou hast received his Body, to endow thee with everlasting Righteousness, to assure thee of the everlasting Bliss and Life of thy Soul. For with Christ, by true Faith, art thou quickened again,—from Death of Sin, to Life of Grace (b).” And only to mention one Place more,—“ A sure and constant Faith, not only that the Death of Christ is available for the Redemption of all the World, for the Remission of Sins, and Reconciliation with God the Father; but also that he hath made, upon his Cross, a full and sufficient Sacrifice for thee, a perfect cleansing of thy Sins ;—and that thou mayest say with the Apostle, that he loved thee, and gave himself for thee (c).”

So that *justifying Faith*, according to our Church, and, I presume, according to the Apostle, is such a Faith wrought by the Holy Spirit, as causes a Man firmly to believe that his Sins are actually forgiven ; that God in Christ is reconciled to him, and that Christ is

(a) Hom. of the Passion, Part II. p. 258.

(b) Hom. of the Resurrection, p. 262.

(c) Hom. of the Sacrament, Part I. p. 269.

become a *Propitiation* for his Sins in particular. These are the Sentiments of our Church; and they appear to be excellently founded. And where is the Wonder, if from hence should arise great Comfort and Satisfaction to the Mind: Since being thus *justified by Faith*, a Man must have *Peace with God, through our Lord Jesus Christ*? But now *this Faith* is the *Operation of God (a)*, or of his Holy Spirit, as has been already observed; and it will be wrought in every sincere Penitent, when infinite Wisdom shall judge it proper. And as such a *Faith* is the *Substance or Foundation of Things hoped for*; and the *Evidence, or Conviction, of Things not seen (b)*: As such a *Faith* will, in time, *purify the Heart (c)* entirely; will *quench all the fiery Darts of the Wicked (d)*; and give us the *Victory over this World (e)*; is it at all to be wondered at, that so divine a Principle should enable us to embrace the *Promises of God in Christ*; and that our *Justification* should be ascribed to it, in the manner we have explained?

Our Church may certainly, with the highest Reason, declare, that the being *justified by Faith only, is a most wholesome Doctrine, and very full of Comfort (f)*.

For

(a) Colos. ii. 12. Hom. of Salvation, Part I. p. 13.  
Part III. p. 16.

(b) Heb. xi. 1.

(c) Acts xv. 9.

(d) Ephes. vi. 16.

(e) 1 St John v. 4.

(f) Article XI.

For if it be the *Doctrine* of the *holy Spirit*, as is manifestly evident, it must surely be a *most wholesome Doctrine*: And if the *Peace of God* be the certain Consequence of being *justified by Faith*, as the *Spirit of Truth* affirms, it is manifestly a *Doctrine full of Comfort*. And withal, since the *Spirit of God* has so often mentioned (*a*) it, I must take leave to think, that it is a *Doctrine of no small Importance*.

*E.* Is it then possible for a Person ever to know when his Sins are pardoned? For this I have observed to be often questioned.

*P.* There is nothing, *Eugenius*, which Men may *not* question, when they are so disposed. But I believe you will think there is little Reason to make any Doubt of this, when you have considered it a little further.—Pray attend to the Words of our *holy Lord*,—*Come unto me, all ye that labour, and are heavy laden, and I will give you Rest* (*b*).

But now, is it possible for the *labouring*, and *heavy laden* *Sinner* to *have Rest*; and yet *not* to know it? Can a wounded Conscience be healed; and the Man *not* be sensible of it? Can God speak *Joy* and *Peace* to the Soul (*c*); and yet that Soul be a Stranger to *Joy* and *Peace*? Is not a guilty *awakened Conscience*

c 5

like

(*a*) *Act*s xiii. 38, 39. *Rom.* iii. 22, 25, 26, 28, 30.  
*Ch.* iv. 5. *Ch.* v. 1. *Ch.* ix. 30—32. *Gal.* ii. 16.  
*Ch.* iii. 11, 14, 22, 24, 26. *Ch.* v. 5, 6 *Ephes.* ii. 8.  
*Philip.* iii. 9. (*b*) *St Matth.* xi. 28.

(*c*) *Rom* xv. 13.

like the troubled Sea, when it cannot rest ? There is no Peace, saith my God, to the Wicked (*a*). Such a State is a Hell upon Earth ; there is nothing but *Tumult*, and *Horror*, and *Despair*. But when once such a Conscience is washed by the Blood of Christ (*b*), there is a *Calm*, and *Peace*, and *Comfort*.

And cannot the Man, do you think, easily find a *Difference* between the two States ? It may as well be questioned, whether a Man knows the Difference between being upon a *Rack*, and lying at *Ease* in his Bed : This *spiritual Discernment* our Church speaks of in more Places than one.

" If after Contrition, says our Church, we  
 " feel our Consciences at *Peace with God*,  
 " through Remission of our Sin, and to be  
 " reconciled again to his Favour ; — Who  
 " worketh these great Miracles in us ? — God  
 " give us Grace to know these Things, and  
 " to feel them in our Hearts (*c*). " Again,  
 speaking of the blessed *Sacrament*, she uses  
 this Expression, — " Here [the Faithful]  
 " may feel wrought the *Tranquillity of Con-*  
*" science, (d) &c."* And in another Homily,  
 speaking of a true lively *Faith*, we have  
 these Words, — " If you feel and per-  
 ceive such a *Faith* in you, rejoice in it (*e*)."  
 And in the *Visitation Office*, this is one of the  
 Petitions,

(*a*) Isaiah v. 7, 20, 21.

(*b*) Heb. ix. 14. Colos. i. 20. 1 St John i. 7. Rev. i 5.

(*c*) Hom. for Rogation-week, Part. III. p. 292, 293.

(*d*) Hom. of the Sacrament, Part I. p. 269.

(*e*) Hom. on Faith, Part III, p. 26.

Petitions,—“ Make thee know and feel that  
 “ there is none other Name—in whom, and  
 “ thro’ whom, thou mayest receive Health  
 “ and Salvation.” And in the same Office,  
 in the Prayer for Persons troubled in *Mind*  
 or in *Conscience*, these are part of the Petitions,  
 —“ Make him to *hear* of Joy and Gladness,  
 “ that the Bones which thou hast broken may  
 “ rejoice. Deliver him from *fear* of the  
 “ Enemy, and lift up the *Light* of thy Coun-  
 “ tenance upon him, and give him *Peace*, &c.”  
 What is this *hearing* of Joy and Gladness, and  
 this *rejoicing* of *broken* *Bones*, but a spiritual  
*Discernment* of Comfort in that Conscience,  
 which was before *broken* and *wounded* by a  
 Sense of Guilt? Or what is this *Deliverance*  
 from *fear* of the *Enemy*; and the *lifting up* the  
*Light* of God’s *Countenance*, and *giving* *Peace*,  
 but freeing a troubled Soul from the Darkness  
 and Horrors of Despair; and from the fiery  
*Darts* of the Devil, which a *Christian* is to  
*quench* by the *Shield* of *Faith* (a): And to  
cause that dark and troubled Soul to *see* that  
*Light* of *Life*, and to *feel* that *Peace* of God,  
which *passeth* all *Understanding* (b)? And  
moreover, what does our Church mean by  
this Petition at the Conclusion of the *Litany*,  
—*O Lamb of God, that takest away the Sins of  
the World, grant us thy Peace?* What can  
she mean by the *Calm* of *Conscience*, which  
must always arise from a *Sense* of the pardoning.

(a) Ephes. vi. 16..

(b) St John viii. 12. Philip. iv. 7.

ing Love of God? Pray, observe how she represents the Agonies of a *real* Penitent; — *Pitifully behold the Sorrows of our Hearts. The Remembrance of [our Sins] is grievous unto us: The Burden of them is intolerable. Receive and comfort us, who are grieved and wearied with the Burden of our Sins* (a).

Undoubtedly such as speak these Things from the *Heart*, must always be thoroughly sensible when these *piercing Sorrows*; when these *grievous and intolerable Burdens* are removed. Though, indeed, as for those who repeat these Sentences only by *rote*; who *feel no Burden*, who experience *no Sorrows of Heart*; how is it possible they should perceive the *Removal* of that, which they never once *felt*? But then as this Load is not like to be removed, till Men do really *feel* it; may the Holy Spirit effectually work in them a *spiritual Discernment*, that they may no longer trifle with God and their own Salvation.

E. I am fully satisfied, both from the Nature of the Thing, and from the Sentiments of our own Church, that Men may very *sensibly perceive* when God has absolved them from their *Guilt*.—God grant I may one Day, through the Merits of *Christ*, have the same blessed Experience!

P. I doubt not, my dear Friend, but you will. However, this ought carefully to be remembered,

(a) See the latter End of the Litany; the general Confession in the Communion-Office; and the Communion-Service.

remembered, that every *justified* Person must not immediately look for a *perpetual Calm*; or to be always free from *many*, and perhaps *severe Temptations*: But still he will find *Grace to help in time of Need* (a). He is no longer the *Servant of Sin* (b). Nor will God suffer him to be tempted above that he is able; but will with the *Temptation also make a Way to escape*, that he may be able to bear it (c). However, if there should be, for some time, a Succession of *Light and Gloominess*, of *Hope and Doubting*; these should not disquiet a *Christian*; or cause him to mistrust the Safety of his Condition. But he ought constantly to persevere in humble Prayer, with Patience and Submission: And God's Holy Spirit will carry him on from *Strength to Strength*; and from one Degree of *Faith and Holiness* to another (d).

E. But how may this *true justifying Faith* be distinguished from that which is *false and counterfeit*; which St James says is dead, and which cannot *save or justify* (e) ?

P. They may very easily be distinguished, with a little Care and Attention. *True justifying Faith* not only brings Peace to the Mind, but is a living Principle of *Universal Obedience*; discovering itself by an *unfeigned Love to God and*

(a) Heb. iv. 16.

(b) Rom. vi. 6.

(c) 1 Cor. x. 13.

(d) Psalm lxxxiv. 7. St John i. 16. Rom. i. 17. Ephes. iv. 13. Philip. i. 6.

(e) St James ii. 14, 17, 20, 22, 24, 26.

and Man. Inclining us to walk in every Command of Christ ; and to endeavour to bring forth much Fruit ; and even to be filled with the Fruits of Righteousness (a). This is that Breast-plate of Righteousness, or of Faith and Love, which Christians are directed to arm themselves with (b).--Whereas the Faith which is condemned by St James, is a Faith destitute of the Love of God and Man : A Faith which brings not forth the Fruits of the Gospel : But is barren and dead ; and therefore vain, and void of all Efficacy. — Such a Faith as this is consistent with cherishing Anger, Malice, Pride, Covetousness, or any other corrupt Disposition whatever. Nay it is consistent with every evil Word, and every vicious Action. But where true Faith is, it both justifies and will sanctify (c) ; nor does it give any Indulgence to such Works of the Devil. The Holy Spirit declares, that he that committeth Sin, is of the Devil (d). Whosoever abideth in [Christ] sinneth not. Whosoever is born of God, doth not commit Sin : And moreover, that in this the Children of God are manifest, and the Children of the Devil : Whosoever doth not Righteousness, is not of God (e). Consequently, that Faith, which does not begin to purify the Heart, speaks

(a) St Matth. 22. 37—40. St John xiii. 34, 35. Ch. xv 2, 4, 5, 8, 10. Gal. v. 6. Philip. i. 11. 1st John iii. 15—19, 22—24. Ch. iv. 16—21.

(b) Ephes. vi. 14. 1 Thess. v. 8.

(c) Acts xxvi. 18. 1 Cor. vi. 11.

(d) 1 St John iii. 8.

(e) Ver. 6, 9, 10,

speaks only a *deceitful Peace* to us (*a*). The *Blood of Christ*, when rightly applied, always brings *Peace* (*b*) ; but then it will always purge the *Conscience from dead Works to serve the living God* (*c*).

His precious *Blood* is a *sanctifying Principle* (*d*) ; it redeems from a *vain*, and wicked *Conversation* (*e*) ; it turns them, who are *sainted by Faith in Christ*, from the *Power of Satan* (*f*) ; and consequently, from the *Works of Satan* : For *Christ was manifested to destroy the Works of the Devil* (*g*). They that are *Elect*, are *Elect*—through *Sanctification of the Spirit unto Obedience, and sprinkling of the Blood of Jesus Christ* (*h*). — Seeing, says the same Apostle, *ye have purified your Souls in obeying the Truth through the Spirit* (*i*).

You see, my dear *Eugenius*, how true *Faith in the Blood of Christ* ; *Sanctification of Heart and Life* ; and *unfeigned Obedience*, must and ever will, have a mutual Connection with one another. But let us still attend to the *Doctrine of the Holy Spirit* a little further.

—“ The Grace of God that bringeth Sal-  
“ vation, hath appeared to all Men ; teach-  
“ ing us, that, denying Ungodliness and  
“ worldly Lusts, we should live soberly, righ-  
“ teously, and godly in this present World ;  
“ looking

(*a*) *Acts xv. 9.*

(*b*) *Rom. xiv. 17. Ephes. ii. 13, 14. Col. i. 20.*

(*c*) *Heb. ix. 14. (d) Heb. xiii. 12.*

(*e*) *1 St Peter i. 8, 19. (f) Acts xxvi. 18.*

(*g*) *1 St John iii. 8. (h) 1 St Peter i. 2.*

(*i*) *Ch. i. 22.*

" looking for that blessed Hope, and the  
 " glorious appearing of the great God, and  
 " our Saviour *Jesus Christ*: Who gave him-  
 " self for us, that he might *redeem* us from  
 " all *Iniquity*, and *purify* unto himself a pe-  
 " culiar People zealous of *good Works* (a)."—  
 I desire you would consider, whether those  
 who are *not* zealous of *good Works*, can be of  
 the Number of this peculiar People ?

Again, the same Holy Spirit, who has told us, that " *By Grace we are saved through Faith*; and that not of *ourselves*; it is the *Gift of God*: Not of *Works*, lest any Man should boast;" I say, the same Holy Spirit immediately assures us, that " *We are his Workmanship, created in Christ Jesus unto good Works*, which God hath before ordained, that we should *walk in them* (b)." Therefore, if we *walk not in good Works*, do we not contradict the very Reason for which we were *created anew in Christ Jesus*? Such a Behaviour is so expressly contrary to our *New Creation in Christ*, that nothing can be more manifest or evident. But now, only to mention one Passage more.—We are not only directed to *add to our Faith—Virtue—Knowledge—Temperance—Patience—Gedliness—Brotherly-Kindness and Charity*; but moreover, these Things are to be *in us and abound*: And it is declared, that *He that lacketh these Things*

(a) Tit. ii. 11—14. Ch. iii. 8.

(b) Ephes. ii. 8—10.

*T*hings is blind ; and hath forgotten that he was purged from his old Sins (a).

Would to God, that such as expect to be finally saved by an *empty Faith*, would lay these Things seriously to Heart !

E. I take it, that our Church does not give the least Encouragment to such a *dead Faith*.

P. You judge perfectly right : let us only hear in what Manner she describes *true Faith*.

— “ This is the *true, lively, and unfeigned Christian Faith*, and is not in the Mouth and outward Profession only, but it *liveth and stirreth inwardly in the Heart*. And this Faith is not without *Hope and Trust in God*, nor without the *Love of God and of our Neighbours*, nor without the *Fear of God*, nor without the *Desire to hear God's Word*, and to follow the same, in eschewing Evil, and doing gladly *all good Works*.

— “[ It ] is also moved through continual Assistance of the Spirit of God to serve and please him, to keep his Favour, to fear his Displeasure, to continue his obedient Children, shewing Thankfulness again by observing or keeping his Commandments, and that freely, for *true Love chiefly*, and not for dread of Punishment, or love of temporal Reward ; considering how clearly, without Deservings, we have received his Mercy and Pardon freely (b).”

— Thus

(a) 2 St Peter i. 5, 9.

(b) Hom. of Faith, Part I. p. 19, 20.

— Thus does our Church express herself. And thus easily may you know the Difference betwixt a *living* and a *dead* Faith. None can be deceived, but *Hypocrites*, or Men notoriously *careless* and *negligent*. And it is no wonder, if either they, who value *not* their Salvation, should miss of it: Or if such as love to *deceive*, should themselves be fatally *deceived*.

*E.* I see nothing is wanting to discern the Difference, but an honest and attentive Mind.

— But now, since a thorough Conversion seems, at least in habitual Sinners, to be generally a long and laborious Work; what can we think of those numbers of remarkable *Convictions*, and those many sudden *Conversions*, which of late Years we have heard of, not only in *England* and *Scotland*, but in the remotest Parts of his Majesty's Dominions in *America* (*a*)? They seem to me too strange and surprizing to be true.

*P.* Though, my dear Friend, it would be the very Height of Madness and Presumption for Sinners to continue in Sin, in Expectation of so miraculous a Change; yet as we should be exceedingly cautious how we presume to limit the Almighty, since *His Judgments are unsearchable, and his Ways past finding out* (*b*); so when we have such abundant Evidence of the Facts themselves, it would

(*a*) See the Reverend Mr *Wesley*'s and Mr *Whitefield*'s Accounts; and those from *Scotland* and *America*, in the *New England Christian History*.

(*b*) Rom. xi. 33.

would argue a surprizing Disposition towards *doubting*, to refuse giving credit to such a number of concurrent Testimonies. But then, besides, when we meet with several Instances of a like Nature in the *Holy Scripture* (*a*), this demonstrates that the Thing is not entirely new ; but only a Revival of what was at the Beginning. And indeed, it is not unreasonable to suppose that God would before the End of Time, revive his first Work, and give new Life to *expiring Christianity*, in a way *uncommon, miraculous, and astonishing*. If it should be objected, that those ancient Instances were only of *Jews* and *Gentiles* converted to the Faith of *Christ* ; whereas these modern ones are of *Christians* supposed to be converted from a *dead Faith*, and *dead Works* ; — I say, if any should object this Difference ; I would desire them to consider, whether all *such Christians* do not equally want to have their *Eyes opened* ; to be turned from *Darkness to Light* ; and from the *Power of Satan unto God*? Whether they do not equally stand in need of *Repentance* ; and a living *Faith* in the Blood of *Jesus*? and whether, without these, either of them can receive *Forgiveness of Sins* ; or *Inheritance amongst them which are sanctified by Faith which is in him* (*b*)?

And

(*a*) Acts ii. 37—41, 47. Ch. iv. 4. Ch. v. 14. Ch. ix. 1—20. Ch. xi. 20, 21. Ch. xiii. 12, 48. Ch. xiv. 1. Ch. xvi. 5, 14, 15, 29—34. Ch. xvii. 34. Ch. xviii. 8. Ch. xix. 17—20.

(*b*) Acts xxvi. 18—20. Ch. xx. 21. Ch. viii. 22, 23. Rom. iii. 24, 25. Ch. v. 1. Heb. ix. 14.

And when we further reflect, that God has given our holy Lord *the Heathen for his Inheritance, and the uttermost Part of the Earth for his Possession* (*a*) ; that the whole Jewish Nation shall be converted (*b*), and the whole World bow down before the Scepter of *Christ* ; and when we consider the present melancholy degenerate State of *Christianity* ;—I say, when we lay these Things together, can it seem strange, if, whilst God restores his divine Gospel where it is just departing, and prepares to bring about those other amazing Events, he should clothe himself with a more visible Majesty than ordinary, and once more shew Wonders in the Heavens, and in the Earth (*c*) ?

To these glorious Times the Evangelical Prophet most evidently alludes, where he foretels, that *the Earth shall be full of the Knowledge of the Lord, as the Waters cover the Sea* (*d*). That famous Prophecy, in all its Parts and whole Extent, has been hitherto but very imperfectly fulfilled (*e*) ; and therefore still remains to be entirely accomplished. But before this Kingdom of Righteousness can be set up, how many stubborn Enemies of *Christ* must be broken to Pieces (*f*) ? To so very awful a Season, we may well apply the Words of the same Prophet, — *Enter into*

(*a*) Psalm. ii. 8. Rom. xi. 11, 12, 15, 23—32.

(*b*) Rev. ii. 15. (*c*) Joel ii. 30.

(*d*) Isaiah xi. 9. (*e*) Ver. 6—9.

(*f*) Psalm ii. 9—12. Psalm cx. 1 Cor. xv. 24, 25. Ephes. i. 22. Rev. ii. 26, 27. Ch. vi. 2. Ch. xix. 15.

into the Rock, and hide thee in the Dust, for fear of the Lord, and for the Glory of his Majesty. The lofty looks of Man shall be humbled, and the Haughtiness of Men shall be bowed down, and the Lord alone shall be exalted in that Day (*a*).

So that whether we consider Christ as conquering (*b*) his Friends, or his Enemies; whether as subduing the Hearts of the former by his divine Grace, and plucking them as a Brand out of the Fire (*c*); or whether as trampling under Foot those who will not have him to reign over them (*d*); in either of these Views, whenever that solemn time is come for the full Accomplishment of these Things, we may reasonably suppose, that such a Display of the Sovereign Power of Christ will be quite out of the ordinary Course of Things. Nor will I take upon me to say, that our holy Lord had no View to this State of the World, when he thus addresses himself to Nathanael;—*Hereafter you shall see Heaven open, and the Angels of God ascending and descending upon the Son of Man* (*e*).

So that you find, my dear *Eugenius*, I should not be surprized, if we should live to see much stranger Things than we have hitherto seen.

However, as to the amazing manner of Conviction, and the Suddenness or Slowness of Conversion;

(*a*) *Isaiah ii. 10, 11.*

(*b*) *Rev. vi. 2.*

(*c*) *Zechar. iii. 2.*

(*d*) *St Luke xix. 27.*

(*e*) *St John i. 51.*

*Conversion*; this spiritual Work of God, upon the Soul, must be left to God only.—*I will work*, says the Almighty, *and who shall let it* (a)?

And again, by the same Prophet,—*It shall come to pass, that before they call, I will answer; and whilst they are yet speaking, I will bear* (b).

However, let none harden themselves in Sin: For though the Spirit of God *will reprove*, or *convince the World of Sin* (c), whether they will or not; yet a thorough and lasting Conversion requires their own Concourse (d). The Holy Spirit expressly commands Men to give *Diligence to make their Calling and Election sure*: And to *work out their own Salvation with Fear and Trembling* (e).

E. But may not an Objection lie against the Nature of the Work itself? May it not be said, that such Persons are *deluded*, if not *possessed*?

P. It may undoubtedly be so said: For what is it, my good Friend, that some Men *cannot say*? But then, if any one should visibly see the *Fruits of the Spirit of God*, where before he saw little except the *Works of the Devil*;

(a) Isaiah xlivi. 13.

(b) Isaiah lxv. 24.

(c) St John xvi. 8.

(d) St Matth. xxvi. 41. St Mark xiii. 37. St Luke xxi. 34, 36. Ch. xxii. 46. St John xv. 1—10. 1 Cor. ix. 27. Ch. x. 12. 2 Cor. xi. 3. Ephes. vi. 11—18. 1 Thess. iii. 5. Heb xii. 15. 1 St Pet. v. 8, 9. 2 St Pet. i. 4—9. Rev. iii. 11, 12. Ch. xxii. 11—19.

(e) 2 St Pet. i. 10, 11. Philip. ii. 12, 13.

*Devil*; would you not think that Person under a strange *Delusion*, who could not plainly discern the *Finger of God*?

E. I really think, I should.

P. Or if a Person of unquestionable Reputation should declare this, upon his own certain Knowledge, might not such an Account, at least, seem to merit a very favourable Attention?

E. I must own, it would. But now, leaving this Digression, which was owing to my Curiosity, I beg to know what a Penitent Sinner must do, who cannot yet find *that Faith* wrought in him, which speaks Peace and Comfort to the Soul?

P. He must pray for it, with great Constancy, Humility, and Patience; and persevere in bringing forth *Fruits meet for Repentance*, to the best of his Abilities (a). And it may be great Encouragement for such to consider, that when the *Prodigal* was yet a great way off, *his Father saw him, and had Compassion, and ran, and fell on his Neck and kissed him* (b).

But then, let it be well attended to, that the *Son* was *returning and going on, till his Father met him* (c). For had he, after his Resolution to *arise and go to his Father*, either changed his Mind, or stopped short in his Journey

(a) St Matth. ii. 8. St Luke viii. 15. Ch. xviii. 1. Ch. xxi. 19. 2 Thess. iii. 5. Heb. x. 36, 37. St James i. 3, 4. Ch. iv. 6—10. St Mark xiii. 13.

(b) St Luke xv. 20.

(c) Ver. 18—20.

ney home, or returned to his *Swine* again, he and his *Father* had not then met. And therefore let the Penitent go on forwards, till he meets with his *Heavenly Father*; who, at the properest Time and Season, will certainly fall on his Neck and kiss him. But, in the mean while, he may be satisfied, he is in the sure Way to obtain Salvation by our Lord Jesus Christ (a). He may be assured, that God will look to him, who is poor and of a contrite Heart; and who trembles at his Word (b). God will not despise the Day of small Things, nor the Works of his own Hands (c). But He, which hath begun a good Work in us, will perform it unto the Day of Jesus Christ (d).

Him that cometh to me, says the holy Jesus, I will in no wise cast out (e).

He was sent to bind up the broken-hearted, --and to comfort all that mourn (f). That God, whose Name is holy,—dwells with him that is of a contrite and humble Spirit, to revive the Spirit of the Humble, and to revive the Heart of the contrite ones —I create the Fruit of the Lips; Peace, Peace, to him that is far off, and to him that is near, saith the Lord, and I will heal him (g).

Thus will the God of Hope, at the best and wisest Season, fill every true Penitent, with all Joy and Peace in believing, that they may abound

(a) 1 Thess. v. 9.

(b) Isaiah lxvi. 2.

(c) Zechariah iv. 10.

Psalm cxxxviii. 8.

(d) Philip. i. 6.

(e) St John vi. 37.

(f) Isaiah lxi. 1, 2.

(g) Ch. lvii. 15—19.

*abound in Hope, through the Power of the Holy Ghost (a).*

He will, when his own adorable Wisdom judges it best, thus discover himself to the Soul of every sincerely returning Sinner: For he is the same *God of Hope and Peace* through *Christ*, that he ever was (b). And therefore as he has already done to others; so will he vouchsafe to every proper Object the *Spirit of Adoption*, whereby they cry, *Abba, Father*: And, at the properest time, his *Spirit* will bear witness with their *Spirit*, that they are the *Children of God* (c).

But let them continue instant in Prayer: Praying always with all Prayer and Supplication (d). Let them not be wearied or faint in their Minds: For yet a little while, and he that shall come, will come, and will not tarry (e).

These ought surely to be powerful Motives, to encourage us to persevere in the patient waiting for *Christ* (f).

However, it is evident, that the *Business of Salvation* is no slight Affair. And the Reason may be plainly perceived, why the *Holy Spirit* commands us to work out our *Salvation with Fear and Trembling* (g), and to give Diligence to make our *Calling and Election sure* (h). You find it is a great Work, and

D that

(a) Rom. xv. 13.

(b) Heb. xiii. 20, 21.

(c) Rom. viii. 15, 16.

\*

(d) Rom. xii. 12. Ephes. vi. 18.

(e) Heb. xii. 3. Ch. x. 37.

(f) 2 Thess. iii. 5.

(g) Phil. ii. 12.

(h) 2 St Pet. i. 10.

that great Diligence is therefore indispensably necessary : And that a holy Fear and Concern, lest we offend God, or grieve his holy Spirit (*a*), will be present to the Mind of every true Christian.

But from hence we may stand amazed at those unhappy Persons, who seem to imagine, that *sitting still*, and *doing of nothing*, is the best way to *work out their Salvation* ! the best way to *give Diligence to make their Calling and Election sure* !

They, who can reconcile these Things,—*Idleness with Diligence*; and *doing nothing* with *working*, need not despair of reconciling any Contradiction whatever.

*E. Salvation*, I am sensible, is a great Work: And as we must *work it out*; so is it well worth the while, to give all Diligence to *make it sure* to us. I beg now to be instructed how I am to understand that Expression of the Apostle, that *Christ is of God made unto us Sanctification* (*b*). For I think some have understood it, as if the Holiness of Christ was so imputed to us, that we needed *none* in our own Hearts: But that we were to look only to the Holiness which is in Christ; without labouring for any *in ourselves*.

*P.* If you meet, *Eugenius*, with any who talk in this manner, you have great Reason to pity, and to pray for them: And withal, endeavour,

(*a*) Ephes. iv. 30.

(*b*) 1 Cor. i. 30.

endeavour, in the *Spirit of Meekness*, to reclaim them from their Error (a).

*Christ is made Sanctification to us*, as he is made to us *Wisdom* and *Redemption*. Not by *imputing* his *Wisdom* and *Redemption* to us; but by making us *wise unto Salvation* (b); and redeeming us from the *Dominion*, the *Guilt*, and *Punishment of Sin* (c); and from the *Power* of the *Grave* (d), and of *Satan*, as we have before observed.

And thus is he made *Sanctification unto us*: by procuring for us that *Holy Spirit*, who is to work that *Sanctification* in the Heart, without which we are not qualified for Heaven. For *without Holiness*, [inward real Holiness] no Man shall see the Lord (e). Having there-

D 2 therefore,

(a) It may not be amiss, for the sake of some Readers, just to observe, that this does not seem to be the Doctrine of *Calvin*: For he says, that God *sanctifies* us, by *re-forming* our *vicious Nature*, by his *Spirit*.—*Justificat nos Deus à Reatu liberando*; *Sanctificat vitiosam Naturam Spiritu suo reformando*. In 1 Cor. vi. 11.—*Beza*, in his Explanation of Titus iii. 7. mentions the *Efficacy of the Spirit in sanctifying of us*.—*Complectitur hic locus, sicut & Rom. viii. 30. quicquid à Christo consequimur, tum per imputationem, tum per Spiritū in nobis sanctificandis efficaciam*. And the learned Antagonist of *Arminius* speaks to the same Purpose. — *Christus, qui nos ungit & merito Obedientiæ suæ, & Efficaciâ Spiritū sui nosmet sanctificantis*.—*Gomarus* in 1 St John ii. 20.

(b) Ephes. iii. 17—19. Colos. i. 9. Chap. ii. 2, 3. 2 Tim. iii. 15.

(c) Rom. vi. 6, 14, 22. Ch. viii. 2. 2 Cor. v. 18, 19. Ephes. i. 7.

(d) Rom. viii. 11, 23. 1 Cor. xv. 54—57. Philip. iii. 21. 1 Thess. iv. 13—16.

(e) St Matth. v. 8. Heb. xii. 14.

fore, says the same Apostle, *these Promises, let us cleanse ourselves from all Filthiness of the Flesh and Spirit, perfecting Holiness in the Fear of God* (a). Nothing can be more manifest than that St Paul speaks here to his Converts of an universal *Sanctification of Heart and Actions.* He speaks of it, indeed, as of what might be effected by themselves. The Reason is, because they were to labour and pray earnestly for it ; and strive to put all Impediments out of the way. But no Words can more fully demonstrate, that *this Holiness was to be in themselves; in their very Souls, as well as their outward Practice.*

*As he, who hath called you, is Holy,—says the same divine Spirit; so be ye holy in all manner of Conversation. Because it is written, Be ye holy; for I am holy.* (b).

Could now the Spirit of God more expressly enjoin real Holiness, than when he directs it to be in all manner of Conversation ; and enforces it from hence ; — because God himself is holy ?

Again, when the same Persons are told, that they had purified their Souls in obeying the Truth, through the Spirit (c) : and St Peter declares that God had purified the Hearts of the Gentiles by Faith (d) ; what can be meant, but an actual Purification of the Heart and Affections ?

Moreover,

(a) 2 Cor. vii. 1.

(b) 1 St Pet. i. 15, 16.

(c) Ver. 22.

(d) Acts xv. 9.

Moreover, when St Paul tells the Thessalonians, that God had from the beginning chosen them to Salvation, through Sanctification of the Spirit, and Belief of the Truth (a); — What Sanctification can the Apostle mean, but a real inward Holiness wrought in their Souls by the Holy Spirit?

And further, when he desires, that the Lord would establish their Hearts unblameable in Holiness before God: And that the very God of Peace would sanctify them wholly: And that their whole Spirit, and Soul and Body, might be preserved blameless unto the coming of our Lord Jesus Christ (b); I say, when the Apostle thus expresses himself, is it possible to understand him, as if he really did not desire, that they should have any inward Holiness of Soul or Spirit; but only that they should lay Claim to the Holiness of Christ; whilst they themselves were destitute of all real Holiness within their own Hearts?

If this be to establish the Heart in Holiness; I should be glad to know, what it is to have the Heart without Holiness?

I pray God open the Eyes of such Interpreters of the sacred Writings! Be assured, my good Friend, that the great Work of Sanctification is of a different Nature. It is an actual purifying of the whole Heart and

(a) 2 Thess. ii. 13.

(b) 1 Thess. iii. 13. Ch. v. 23.

*Affections*, by the Spirit of *Christ*; it is the restoring of the lost Image of God in our Souls; and thus qualifying of us for that State of Blessedness, which none but *holy* Souls are capable of enjoying: And without which, *Christ* is neither our *Wisdom*, nor *Righteousness*, nor *Sanctification*, nor *Redemption*.—Pray hear once more the Words of the Spirit of Truth,—*Every Man that bath this Hope in him* [the Hope of seeing God] *purifieth himself even as he is pure. They that are Christ's have crucified the Flesh, with the Affections and Lusts* (a).

E. It seems then, as if a State of thorough *Sanctification* was attainable in this Life. I should be glad to know the Opinion of our Church, with respect to such a State.

P. It is evident, from what has just been mentioned, not only that such a State is *attainable*; but that wretched must be the Fate of that Person who *attains it not*. For since he must arrive at it before he can *see God*; where is it, that he must arrive at it, if not in *this World*? The *Romish Church* indeed, as you well know, have found out another Place to attain it in; as the ancient Heathens had done long before:—But I would advise all, who value their Souls, not to trust to the *Purification* of that Place. And therefore

(a) 1 St John iii. 2, 3. Gal. v. 24. See also 1 St John ii. 6. 2 St Peter iii. 11, 14.

fore since it *must* be attained in this Life; and and the Holy Spirit is as powerful at one Season as at another; surely the sooner we labour after it, by all the Means of Grace, the sooner we are like to attain it.

It is true, he will not *sanctify* any *unqualified* or *unsuitable* Object; but then if our Want of due Qualifications be owing to ourselves; to our wilful Negligence or Carelessness; we have none to blame but ourselves only. Perhaps we are too *fond* of this World; and if not of its *grosser* Vices, yet of its *Follies* and *Vanities*; its *Riches*, *Honours*, or *Pleasures*: Or possibly we have some other *Right-hand*, or *Right-eye*; some darling favourite Sin of the Soul, which we have not the Courage to part with; such as *Pride*, *Wrath*, *Luxury*, *Covetousness*, or the *Praise* of Men. Therefore we do not desire, at this Time, to have so *holy* and *heavenly* a Frame of Mind; so *meek* and *lowly* a Heart; so *pious* and *patient* a Soul; so *mortified* and *self-denying* a Spirit (a). And consequently we neither labour nor pray for these Things. We may possibly, for Form's sake, put up a Petition, now and then, for all these divine Graces; but as such Prayers proceed not from the Heart (where we have set up some *Idol* or other) is it to be wondered at,

(a) St Matth. xi. 29. St Luke ix. 23. 1 Cor. ix. 24—27. Gal. v. 22—26.

that we are answered only according to our Folly? We are not fit for such divine Favours; and therefore they are kept from us. Thus verifying the Words of the Holy Spirit,—*Ye have not, because ye ask not. Ye ask, and receive not; because ye ask amiss* (a).

And now, if this thorough Sanctification is what we are to understand by *sinless* or *Christian Perfection*, it may justly seem surprizing, that it should have been treated as downright *Enthusiasm* or *Madness*. The Doctrine itself, we have seen, is the Doctrine of the Spirit of God: And it will be easy to find, that our own Church teaches the same. For what else does she mean by the following Petitions?

—That “God would sanctify both our Hearts and Bodies (b); That we may be cleansed from all our Sins (c); That this Day we fall into no Sin (d); That God would keep us this Day without Sin (e); That we may be delivered from all the Deceits of the World, the Flesh, and the Devil (f); That we may forsake all worldly and carnal Affections (g); That we may always serve [God] in Purenness of Living, and Truth (h); “That

(a) St James iv. 2, 3. 1 St John v. 21.

(b) Collect 2d following the Blessing after the Communion. (c) Collect 21st after Trinity.

(d) Third Collect for Grace. (e) Te Deum.

(f) Litany. (g) Collect for St James.

(h) Collect first Sunday after Easter. See also the Collect for Innocents Day. Exhortation before the Communion, with the Confession and Absolution: And the first proper Preface.

" That we may in Heart and Mind ascend  
 " [into the Heavens] and with [Christ] con-  
 " tinually dwell (a); That God would grant  
 " us the Spirit to think and do always such  
 " Things as be rightful (b); And that we  
 " may perfectly love [God] (c); And walk  
 " before him in Holiness and Righteousness all  
 " our Days (d)."

Surely this perfect Love of God; this continual walking in Holiness and Righteousness; this Heavenly Frame of Heart and Mind; this continual thinking and doing what is right; this constant serving of God in Purenness of living; this forsaking all worldly and carnal Affections; the being Day by Day preserved from Sin; the being cleansed from all of them; and the being sanctified both in Heart and Body; I say, surely these Things are attainable, in the Opinion of our Church, or she would never have thus petitioned for them. But what do all these Things amount to, if not to a State of thorough Sanctification of the Flesh and Spirit?

If all would heartily set themselves to arrive at this blessed State, as it is the plain Duty and Interest of all to do; it is of little Importance, whether they call it Holiness, or Perfection, or by any other Name.

(a) Collect for Ascension Day.

(b) Collect for the Ninth Sunday after Trinity.

(c) Collect following the Lord's Prayer in the Communion-Service.

(d) General Thanksgiving.

E. I see plainly the indispensable Necessity of *universal Holiness* in this Life; which makes me even tremble to think, how far removed I am from it.—But since it has been objected, that the *Doctrine of Perfection* is attended with *some dangerous Consequences*, I should be glad to be satisfied with respect to these Objections.

The first is, that it *encourages Pride*.

Secondly, that it *cuts off all Dependence on Christ, the Fountain of all Grace*.

Thirdly, that it *totally sets aside the Way of Access to God*; which is by Jesus Christ.

And, fourthly, that it *sets aside Prayer*, especially those two great Parts of it, *Confession and Petition* (a).

P. These are great Objections indeed! But if it should appear, that they are very ill-founded, they must of course come to nothing. But, first, since the *holy Angels* themselves appear to have fallen by *Pride* (b); it can be no Wonder, if a very *holy Man* should, for want of due Care and Watchfulness, fall into the same *spiritual Snare*: But then it should be remembered, that *this Pride* is *no Part* of his *Holiness*; nor any Reason, why he should not labour for a State of *universal Holiness*. For since *without Holiness no Man shall see the Lord* (c);—*Holiness we must have*,

(a) *The Perfectionists Examined*, p. 7, 8, &c. by William Fleetwood, Gent.

(b) 2 St Pet. ii. 4. St Jude 6. 1 Tim. iii. 6.

(c) Heb. xii. 14.

have, let Men raise never such powerful Objections against it.

Can any Christian in his Senses think it a sufficient Reason, why he should *wallow in Sin*, because then he cannot *pride himself in his Holiness or Perfection*? Surely to be *pure in Heart and poor in Spirit*, are very consistent States.

But, secondly, as to its cutting off all Dependence on Christ, the Fountain of all Grace; I affirm, on the contrary, that a truly sanctified Soul will see its Want of Christ every Day more evidently.—The more *holy* are our Hearts, the more *umble* are they like to be, and the more *earnest* our Desires after greater Supplies of Grace. And such Desires will of course send us to him, through whom alone they can be supplied.

As to the third Objection, that it totally sets aside the Way of Access to God, which is through Christ. — Surely, if this was a necessary Consequence of a thorough Sanctification, St Paul had never directed the Corinthians to perfect Holiness in the Fear of God (a). Nor prayed, that God would sanctify the Thessalonians wholly: Nor that their whole Spirit, and Soul, and Body might be preserved blameless (b). Nor had St Peter exhorted those Christians to be *holy in all manner of Conversation*; nor to be *diligent*, that they might be found of God without

(a) 2 Cor. vii. 1.

(b) 1 Thess. v. 23.

without Spot and blameless (a). — I say, if a thorough Sanctification totally set aside the going to God through Christ, these inspired Apostles had never thus laboured to bring Christians to such a State. Because the thus approaching God is as much the indispensable Duty of the greatest Saint upon Earth, as of the greatest Sinner. This is what I shall endeavour to establish very evidently (b); but first proceed to consider the remaining Objection; viz. That this State sets aside Prayer; especially these two great Parts of it, Confession and Petition.—In Opposition to which, I must beg leave to assert, that there is none so holy; none so perfect; but he must both be established in the Faith; and abound therein with Thanksgiving (c). He must still grow in Grace; and in the Knowledge of our Lord and Saviour Jesus Christ (d). He must be still adding to his Faith, Virtue; to Virtue, Knowledge; to Knowledge, Temperance; to Temperance, Patience; to Patience, Godliness; to Godliness, Brotherly Kindness; and to Brotherly Kindness, Charity: And these Things must be in him, and abound (e). He must sincerely strive to love the Lord his God, with all his Heart, and with all his Soul, and with all his Mind, and with all his Strength; and even his worst Enemies, as Christ loved him (f).

Here

(a) 1 St Peter i. 15. 2 Epistle iii. 14.

(b) See Page 70. (c) Colos. ii. 7. Rom. i. 17.

(d) 2 St Pet. iii. 18. (e) 2 St Peter i. 5—8.

(f) St Mark xii. 30, 31. St Matth. v. 44. St John xiii. 34. Rom. v. 6, 8, 10. 1 St John iv. 11, 12.

Here is then abundant Matter for every Day's *Confession* and *Petition*; and for every Hour's too.—Where is that *Saint* upon Earth, who can say, he has spent the preceding Day, or even Hour, with all that *Care*, and *Watchfulness*, and *Diligence*; and with all that *Patience*, and *Self-denial*, and *Christian Love*, and *universal Charity*; and that he has improved himself as much in *Faith*, and *Grace*, and the *Knowledge of Christ*; and in the *Fear*, and *Knowledge*, and *Love* of God, as it was possible for him to do? So that here is sufficient Matter to *confess*; and sufficient to *ask Pardon* for. Here is sufficient Cause to *petition* for further Supplies of divine Aid; in order to make further Advances in the *divine Life*: And here is abundant Reason for perpetual *Humiliation*. Or shall we say, *Eugenius*, it is better for Men to *continue in Sin*, that *Grace may abound*. (a); that so they may have more to *confess*; and more to *petition* for?

E. If we are only *unprofitable Servants*, even after we have done all; surely here alone is enough to bumble us. And therefore I pray God make me always *holy* and *bumble*, *watchful* and *diligent*.

P. Go on, my Friend, as I trust you have begun; and the Holy Spirit will not be wanting to assist you. It is worthy of Observation, that *holy Job* was never so *bumble*, as

(a) Rom. vi. 3.

as when he had the clearest Discoveries of a *Holy God*.—He then abhorred himself, and repented in *Dust and Ashes* (a). But I shall now further add a Caution or two, which may still excite even the most perfect *Christian* to perpetual Care, and Vigilance, and Humility.

And, first, it must always be remembered, that notwithstanding *Holiness* be indispensably necessary to the Enjoyment of Heaven; yet we are not to look upon the most *holy* or *heavenly Frame* of Spirit; or, in short, upon the most *righteous*, *pious*, or *charitable Actions* of our whole Lives, as the Cause or Foundation of our Acceptance with God (b). We must altogether renounce the *Merit* of these, and only take Shelter in the *Merits* of *Christ*. For though we must diligently strive after such a Frame of Spirit; and, to our Power, live in the Exercise of such Actions: And though they are entitled to a great and bountiful Reward (c), through the Free Grace of God in *Christ*; yet when we have done all, (as you have just observed) we are but unprofitable Servants (d); we have nothing, but what we have received; 1 Cor. iv. 7. therefore neither we nor our Service can merit anything. All our spiritual Sacrifices are only acceptable

(a) Job. xlvi. 5, 6. (b) 2 Tim. i. 9. Tit. iii. 5.

(c) St Matth. v. 8. 2 St Peter i. 4. St Matth. xxv. 34—46. Phil. iv. 18. Heb. vi. 10. Chap. xiii. 16. Rev. xiv. 13. (d) St Luke xvii. 10.

acceptable to God, by Jesus Christ (*a*). If the Prayers of the greatest Saint be not offered with Incense by Christ himself, they will no more ascend up before God (*b*), than the Prayers of the greatest Sinner. Aaron was, in this Particular, a remarkable Type of our great High Priest ; in that he was to bear [or take away] the Iniquity of the holy Things (*c*). And if the Iniquity of our holy Things be not cleansed by the Blood of sprinkling (*d*), [let the most sanctified Person think on this] they will not prove an Odour of a sweet Smell, a Sacrifice acceptable, well-pleasing to God (*e*). So that it will always become us, when we look upon our own righteous Actions, as considered in themselves, to say in the Language of the Prophet,— All our Righteousnesses are as filthy Rags (*f*).

Let us remember, that Christ, and he alone, is the Author, meritorious Cause, and Foundation of our Acceptance and Reconciliation with God. And consequently on him, and his Merits, and the Free Grace of God in him, we must altogether rely and depend (*g*). Otherwise we act directly contrary to the great

(*a*) 1 Peter ii. 5.

(*b*) Rev. viii. 3, 4.

(*c*) Exod. xxviii. 38.

(*d*) Heb. xii. 24. 1 Peter ii. 5. Rev. vii. 13, 14.

(*e*) Phil. iv. 18. Rom. xv. 16. (*f*) Isai. lxiv. 6.

(*g*) 2 Cor. v. 18, 19. Ephes. ii. 13—18. Col. iii. 11. Heb. v. 9. Ch. xii. 2. Rom. iii. 24. Ch. v. 8.  
1 St John iv. 9, 10.

great inspired Apostle, who desired only to be found in Christ ; not having, says he, mine own Righteousness, which is of the Law ; but that which is through the Faith of Jesus Christ ; the Righteousness which is of God by Faith (a). He disclaimed all Merit in his own Performances, and rested solely in the Merits of Christ. He desired altogether to rely on the Righteousness of Christ, justified through Faith in him ; and possessed of all the other blessed Fruits and Consequences of what Christ had done and suffered ; that so Christ might be to him Wisdom, and Righteousness, and Sanctification, and Redemption (b). This was the Foundation he built upon ; and if we build upon any other, it will certainly fail us. For no other Foundation can no Man lay, than that is laid ; which is Jesus Christ (c).

However, Secondly, Men are not to imagine, that they are hereby excused from the Performance of any good Work in their Power. In particular, they are not excused from that Part of pure and undefiled Religion, which consists in visiting the Fatherless and Widows in their Affliction, and keeping themselves unspotted from the World (d).

Let the Rich ever bear in Mind the charge given by the Spirit of God, not only —  
 “ That they do Good, but that they be rich  
 “ in good Works, ready to distribute, willing  
 “ to

(a) Philip. iii. 9.

(b) 1 Cor. i. 30.

(c) Ch. iii. 11.

(d) St James i. 27.

"to communicate (*a*)."<sup>1</sup> So that it is not complying with this divine Command, unless such Persons *willingly*, and *readily*, and abundantly communicate out of their large Possessions. How else can they be *rich in these good Works*? How else can they *sow bountifully*? or pay a just Regard to that divine Promise, that *he which soweth bountifully, shall reap also bountifully (b)*? But after what manner is it, that these divine Precepts are now generally complied with? or how many does this Promise seem now to influence? Are stately Buildings, or costly Furniture, or rich Attire, or luxurious Tables, or a splendid Equipage, or the boarding up of Treasure;— Are these any Proof, that Men are governed by the Gospel of Christ; or that they are led by his Spirit (*c*)? Is it thus, they *lay up Treasures in Heaven*; set their Affections on Things above; or demonstrate, that they are rich towards God? That they neither love the World; nor the Things of the World; nor are conformed to it? However, though the one may be no direct Proof or Demonstration of the other; yet Men seem to have found out so many ingenious Solutions of difficult Texts of Scripture, and to have such a peculiar Happiness

(*a*) 1 Tim. vi. 17, 18.

(*b*) 2 Cor. ix. 6.

(*c*) I will not venture to say, they are a direct Proof of the contrary; but, considering the real State of the World, they furnish out but too strong a Presumption, that Mens Hearts are not much influenced by the Spirit of Christ.

piness in softening all its *hard Sayings*, that the narrow Way, which leadeth unto Life, is become sufficiently wide for a covetous Heart, a carnal Mind, or a worldly Spirit.

I do not pretend to refer you to any particular *Commentary*, where such Expositions are expressly taught or maintained; but I refer you to the Practice and Behaviour of too many Professors of Christianity; who could never be so thoroughly satisfied with themselves, unless they explained away the many severe Passages of the Gospel of Christ.

But how different, my good Friend, is the Description, which the great Apostle gives of the *Christians of Macedonia*? That the *Abundance of their Joy, and their deep Poverty, abounded unto the Riches of their Liberality!* And this even in a great Trial of Affliction (a)!

Let this, my dear Eugenius, be a Lesson for you: And though your *deep Poverty* cannot, yet let your *affluent Fortune* abundantly discover a true *Christian Spirit*, by a *cheerful and rich Liberality*, to supply the spiritual and temporal Wants of Mankind. - Be assured, my good Friend, that when the *gaudy Scenes of Life* are over, as they are certainly every Day vanishing; you will then find, by a joyful Experience, what the Lord Jesus long since declared, — that *it is more blessed to give than to receive* (b). And you will then plainly discern the Folly of those, who, to excuse their

(a) 2 Cor. viii. 1, 2.

(b) Acts xx. 35.

their Neglect of being rich towards God (*a*), have, under the Notion of providing for their own, heaped much Treasure together for aggrandizing their Families. Thus is the Gospel of Christ obeyed !

*E.* But has not the great Apostle declared, that if any provide not for his own, and especially for those of his own House, he bath denied the Faith, and is worse than an Infidel (*b*) ?

*P.* He has so. And though nothing seems plainer, than that the Apostle is there speaking of *Childrens requiting their Parents* (*c*), and not suffering of them, or any other poor Relations, to be a Burden to others ; yet I know learned Men, according to Custom, are divided in their Sentiments about this very plain Part of Scripture. However, let the Precept immediately relate either to Parents or Children (as most certainly it may be extended to both) yet surely there can be no Dispute, what sort of Provision is there commanded : Not certainly a Provision of *Grandeur* and *Luxury* ; but of *Things needful for their Support* (*d*). However, though nothing can be more plain than this ; yet, I doubt

(*a*) St Luke xii. 21.

(*b*) 1 Tim. v. 8.

(*c*) Verse 4.

(*d*) *Ut habeant unde vivant.* Grot. in loc.—*Parentes, qui jure suo possunt alimenta à liberis repetere, cæteraque ad vitam necessaria* Hammond apud Le Clerc.—In his Commentary he has this Note : Προφεύ hic non est sublevare sollicità quâdam providentiâ, priusquam necessitas illa sit ; sed presenti egestati opem serre.

doubt not, this very Passage of Scripture is often brought to vindicate a Practice, which it was never designed to give the least Countenance to.

E. But then, does not the same Apostle affirm, that *the Parents are to lay up for the Children* (a) ? And I think the original Word is to *lay up Treasure* (b).

P. It is, my dear Friend, the same Word which our blessed Lord uses, where he commands us *not to lay up for ourselves Treasures upon Earth, but to lay up Treasures in Heaven* (c). However, if we allow there is a perfect Consistency in the Precepts of the Holy Spirit, we must grant, that we are so to lay up Treasures for our Children, that we may at the same time lay up Treasures for ourselves in Heaven. Now, which seems the likeliest Way to do this? — Is it by being rich towards God; by being rich in good Works; by ministering bountifully to the spiritual and temporal Necessities of Mankind; though by this means we leave our Families ONLY the divine Blessing, and a moderate Competency? or is it by relieving the Miseries of others, with a scanty Hand; and laying up such Treasures for our Children, as may prove so many Snares to their Souls? Such as may prove the Occasion of Pride and Vanity, of Luxury and Extravagance? Such as may tempt

(a) 2 Cor. xiii. 14.

(b) Onoaveign.

(c) St Matth. vi. 19, 20.

tempt a weak Mind, or a corrupt Heart, to squander away in *Riot* or *Gaming*, what might have saved many a Person from the deepest *Distress* ?

Look round the World, my dear *Eugenius*, and observe to *what Uses* large Fortunes are frequently applied! And then reflect, whether such Parents, as *treasure up so much* for their Families, and *so little* for the Suffering Part of Mankind, — whether they are *laying up for themselves Treasures in Heaven*? And whether they do not sometimes *lay up* for their Children a *Curse* rather than a *Blessing*? — However, the most bountiful and most charitable Persons must not value themselves for their charitable Actions, nor trust to *them*; but to *Christ only*. But now, since he has assured us, that *he is the Way, and the Truth, and the Life*; and that *no Man cometh unto the Father but by him*: And assured his Disciples, that *whatsoever they should ask in his Name, he would do it* (a): — Since we are commanded by the Holy Spirit, that *whatsoever we do in Word or Deed, to do all in the Name of the Lord Jesus, giving Thanks to God and the Father by him* (b): And according to this Command, the Apostle thus expresses himself, — *Unto him be Glory in the Church by Christ Jesus, throughout all Ages, World without end* (c): — Again, since the same Holy Spirit

(a) St John xiv. 6, 13, 14. Ch. xvi. 23, 24.

(b) Colos. iii. 17.

(c) Ephes. iii. 21.

Spirit has assured us, that we are accepted in the Beloved (*a*) ; and that Christ is able to save them to the uttermost that come unto God by him ; seeing he ever liveth to make Intercession for them (*b*). And moreover, that through him we have an Access by one Spirit unto the Father (*c*) : — I say, for all these Reasons, it appears to me most abundantly evident, that no Person, none excepted, can have Access to the Father but only by Christ. I know the Holy Spirit mentions a Time, when Christ shall have delivered up the Kingdom to God, even the Father ; and when God shall be all in all (*d*).

However, that Time is not yet come. It is not here ; but hereafter. The utmost we can understand by those Words, is, That when Christ has subdued all his Enemies ; then his mediatory Kingdom will be surrendered into the Hands of God.—Christ indeed shall reign as King for ever and ever ; and all his Saints with him : But he seems not then to reign as Mediator, or Intercessor ; because that great Work will then be fully ended and completed (*e*).

But still, in the present State of Things, Christ is our Priest, and Prophet, and Mediator ; as well as King : Christ is all, and in all ; and

(*a*) Ephes. i. 6.

(*b*) Heb. vii. 25.

(*c*) Ephes. ii. 18.

(*d*) 1 Cor. xv. 24, 28.

(*e*) See the learned Bishop Pearson on the Creed, p. 101, 104, 152, 153, 283. Sixth Edition.

and filleth all in all (a): And therefore we must not presume to approach the Father, but through the Son: Our Prayers and Praises cannot be acceptable to God, but by Jesus Christ (b). By him therefore, says the great Apostle, let us offer the Sacrifice of Praise to God continually (c). And now, as this is the indispensable Duty of every Christian, so the Doctrine of universal Holiness is far enough from being an Enemy to it.

Thirdly, since a Christian wrestles not [only] against Flesh and Blood; but against Principalities, against Powers, against the Rulers of the Darkness of this World, against spiritual Wickedness in high Places; therefore they have need enough to put on the whole Armour of God, that they may be able to stand against the Wiles of the Devil (d). He is a very subtle Adversary, and knows our weak Side: And, unless we follow our holy Lord's Directions, he will both assault us, where we lie most exposed; and will certainly defeat us (e). And therefore let us be ever upon our Guard; and watch and pray lest we enter into Temptation (f). Whoever imagines he has made such Advances

(a) Colos. iii. 11. Ephes. i. 23.

(b) 1 St Peter ii. 5. (c) Heb. xiii. 15.

(d) Ephes. vi. 11, 12.

(e) 2 Cor. ii. 11. Ch. xi. 3, 14. 1 Thess. iii. 5.

1 St Peter v. 8. Rev. ii. 24.

(f) St Matth. xxvi. 41. St Mark xiii. 37. St Luke xxi. 36.

vances in Religion, that such Cautions are unnecessary, is in the utmost Danger of feeling the Effects of his own Rashness, Presumption, and Self-sufficiency.

The greatest Proficient in the School of Christ ought frequently to reflect on that solemn Caution, *Thou standest by Faith. Be not high-minded, but fear (a).* Nor are those other Directions of the same Apostle less needful for him, *Let him that thinketh be standeth, take heed lest he fall (b).* He is but yet in a Probation-State ; and therefore must constantly look to himself. The whole Life of a Christian upon Earth, is but one continued Journey towards Heaven ; and therefore he must daily forget those Things which are behind, and reach forth unto those Things which are before ; and press toward the Mark for the Prize

(a) Rom. xi. 20.

(b) 1 Cor. x. 12. If any one should imagine that these Directions cannot belong to him ; because he does not only *think* that he stands ; but knows for a Certainty that he does so ;—such a Person may be pleased to observe, that there is not the least Necessity to suppose the Apostle here applies himself to *vain, conceited Persons, who only fancied they stood fast*, whilst they were just falling : For at Verse 15. he says, he *speaks as to wise Men.* So that he appears plainly to intimate, that *without due Care and Watching, the best might fall.* And moreover, it is to be observed, that the Verb *donecū* is often an Expletive. See Mark x. 42. St Luke viii. 18. 1 Cor. vii. 40. Ch. xi. 16. Heb. iv. 1. See also our learned Gataker in his *Cinnus*, Ch. i. p. 37—40. And Hammond on St Matth. iii. 9.

*Prize of the High Calling of God in Christ Jesus (a).* The most advanced, and most improved Christian, has still greater Advances and higher Improvements to make; and these require constant Care, and Prayer, and Watchfulness.

For though every Day his Salvation is nearer, than when he first believed (b); yet he must remember, that he that shall endure unto the End, the same shall be saved (c). — So that if he would receive the Prize, he must so run that he may obtain (d). But if he stops short in this Christian Race; or fancies it is over, before he has finished his Course (e); that is, before he has finished his Days in his Lord's Service; and his Lord calls upon him to give an Account of his Talents and Stewardship (f); — I say, if he does this, I fear he does not so run as to obtain the Prize. — The holy Apostle, after twenty Years painful Running, Hunger, Thirst, and Nakedness, and Sufferings of every kind, yet left not off to run, and fight, and mortify. Let all Christians hear his own Words, and learn to imitate.

*I therefore so run, says this holy Man, not as uncertainly: So fight I, not as one that beateth the Air: But I keep under my Body, and bring it into Subjection; lest, that by any Means,*

E                      when

(a) Philip. iii. 13, 14.

(b) Rom. xiii. 11.

(c) St Matth. xxiv. 13.

(d) 1 Cor. ix. 24.

(e) Acts xx. 24.

(f) St Matth. xxv. 13—19. St Luke xii. 35—44.

*when I have preached to others, I myself should be a Cast-away (a).—Surely, if this was the Behaviour of one, who had been a faithful, laborious, and persecuted Soldier of Jesus Christ for so many Years; and who had the Power of Christ resting upon him (b); what Christian can think, that the same Care, and Vigilance, and Self-denial, are unnecessary for himself?—But further, his Directions to the Hebrews are highly deserving of notice.—Looking diligently lest any Man fall from the Grace of God.* For so the Words are rendered in the Margin; and so they ought to be rendered (c).—Again, after he had told the Colossians, that Christ had reconciled them, in the Body of his Flesh through Death, to present them holy, and unblameable, and unreprovable in the Sight [of God], he then adds these remarkable Words,—*If ye continue in the Faith, grounded and settled, and be not moved away from the Hope of the Gospel (d).*

By the former is evidently imply'd, that without great Care and Circumspection, Christians are in certain Danger of falling from divine Grace. And by the latter is plainly declared, that the Benefits of Christ's Death would be lost to us, unless we continued steadfast in the Faith.

To the same Effect is that solemn Caution of the Son of God to the Church of Philadelphia,

(a) 1 Cor. ix. 26, 27. (b) 2 Cor. xii. 9.

(c) Heb. xiii. 15. μή τις οἰστε ἀπὸ τῆς χάριτος τοῦ Σ.Θ.

(d) Coloss. i. 21—23. See also Heb. iii. 6, 14.

*phia, — Hold that fast which thou hast, that no Man take thy Crown (a).* If that Crown could not be taken, then our Lord uses an Argument to strike Fear, where no Fear was. But further, he had long before told his Disciples, that *he was the Vine, and they the Branches*: But that *every Branch in him, which did not bear Fruit*, his Father would *take away* (b). Can any thing now be more manifest, than that a Person, who had been spiritually ingrafted into *Christ*, if he did not bring forth the Fruits of the Gospel, would be cut off as an useless and *withered Branch* (c)? I pray God these Reflections may sink deep into the Mind of every Professor of Christianity; and cause him to watch diligently his Heart and Actions.

E. May they ever sink deep into mine, in particular.

P. But still I have one Caution more to add; though I trust it will never be necessary as to yourself: And it is, that Men would never fancy themselves *Children of God*, whilst they are plainly indulging themselves in the *Works of the Devil*. The Holy Spirit has abundantly provided against this horrible Delusion; if such unhappy Creatures would not *close their Eyes, lest they should see* (d).

Let us attend a Moment to his divine In-  
E 2 structions

(a) Rev. iii. 11. See also Ch. xxii. 19.

(b) St John xv. 1, 2. (c) Verse 4—8. See the Homily of falling from God, Part I. p. 7.

(d) St Matth. xiii. 14, 15.

structions—“ *Hereby we do know that we know him, if we keep his Commandments.* “ *He that saith, I know him, and keepeth not his Commandments, is a Liar, and the Truth is not in him.* But who so keepeth his Word, in him verily is the Love of God perfected; hereby know we that we are in him. He that saith, he abideth in him, ought himself also so to walk, even as he walked (a).”

“ Whosoever abideth in him, sinneth not; “ Whosoever sinneth, hath not seen him, neither known him. Little Children, let no Man deceive you; he that doth Righteousness, is righteous, even as He is righteous. “ He that committeth Sin, is of the Devil.— “ For this Purpose the Son of God was manifested, that he might destroy the Works of the Devil.

“ Whosoever is born of God, doth not commit Sin; for his Seed remaineth in him: And he cannot sin, because he is born of God. In this the Children of God are manifest, and the Children of the Devil: Whosoever doth not Righteousness, is not of God (b).”

How plain and express are the Marks here laid down by the Holy Spirit; by which Men may judge, whether they belong to God or not?—He that belongs to God, must walk, even as Christ himself walked. If we would know that we are in him, we must keep his

Com-

(a) 1 St John ii. 6—10. (b) St John iii. 6—10.

*Commandments.* He that keeps not the divine Commands, knows not God, as he ought to know. He hath not seen him, neither known him.

Secondly, he that imagines himself to be righteous, without leading a righteous Life, is entirely deceived.

Thirdly, he that indulges himself in any Sin, is doing the *Work of the Devil*, and so far runs counter to the very Reason, why *Christ was manifested in the Flesh*.

And fourthly, as he that doth not Righteousness, is not of God; and as he that committeth Sin, is of the Devil: Therefore such Men cannot be the *Children of God*. They are not those living Branches, which are ingrafted into *Christ*; for these bring forth much *Fruit with Patience and Perseverance*; and labour even to be filled with the *Fruits of Righteousness* (a). Thus they give Proof, that *Christ is formed in them*; that he dwells in their Hearts by *Faith*; and that they are led by his *Spirit* (b).

Whereas the others are those fruitless and withered Branches, which, our blessed Lord assures us, are gathered, and cast into the Fire, and burned. Every Tree, says the Son of God, that bringeth not forth good *Fruit*, is hewn down and cast into the Fire (c). Even those

(a) St John xv. 4, 5. St Luke viii. 15. Rom. iii. 6, 7. Phil. i. 11.

(b) Gal. ii. 20. Ch. iv. 10. Ephes. iii. 17. Rom. viii. 9, 14.

(c) St John xv. 2, 6. St Matth. vii. 19—21.

that have prophesied in the Name of Christ, worked Miracles, and cast out Devils, will be commanded to depart from Christ, if they have been *Workers of Iniquity* (a).

How fatally then must those be deluded, who fancy they may safely indulge in the *Works of the Devil*; because, as they imagine, *Sins are not imputed to the Children of God* (b). I pray God preserve every one from such dreadful *Delusions!* For if a vicious Person or Hypocrite should persuade himself that he was a *Child of God*, and that therefore his *Sins would not be imputed to him*; so unhappy a Creature is in a fair Way to sin on, till his Eyes open in the Place of Torments.—*If the Light that is in thee be Darkness, how great is that Darkness* (c)!

E. I know there is a famous Text, which is often appealed to upon such Occasions.—*He hath not beheld Iniquity in Jacob; neither hath he seen Perverseness in Israel* (d).

P. You observe right; this Text has been sadly abused in support of that wretched Opinion; though it can have no manner of Relation to it.

It

(a) Ch. vii. 22, 23.

(b) *Quia etiam si peccant, peccata illis neutquam imputentur.*—St Bernard in Septuag. Serm. i.

(c) St Matth. vi. 23.

(d) Numb. xxiiii. 21. It is worth any Scholar's while to see an excellent Dissertation on that Text by our learned *Gataker*; or an Extract of it in *Pool's Synopsis*. The Meaning appears plainly to be,—God will not suffer his People to be *injuriously treated*, without taking proper Notice of it.

It appears most evidently plain, from the whole Dealings of God with that People, that he was so far from *not beholding*, or *not seeing* their Sins, that he made them frequently, for *their Sins*, a public Example of his righteous Displeasure. Let any one compare the divine Threatenings, in *Deuteronomy xxviii.* with what has befallen that unhappy Nation, and then consider, whether God did *not behold* Sin in his own People? That Relation they stood in to God, was so far from being a Licence to sin, or a Screen to protect them from Punishment, that, according to God's own Declaration, it exposed them the more certainly to it. Let us hear the Words of the Almighty himself, — *You only have I known of all the Families of the Earth: Therefore I will punish you for all your Iniquities* (a). One would hope, that no serious Christian, who duly laid these Things together, could ever imagine, that the *Sins of God's People or Children* were *not* entitled to Punishment, since it is for *this very Reason* that he threatens to punish them; because Sin in *them* was *more exceedingly sinful*; as being highly aggravated in every respect.

And here I must just take notice of another Text of Scripture, which has too often been mistaken and perverted. God Almighty, by his Prophet, tells the Wife of *Jeroboam*, that their Son *only shall come to the Grave, because*

*in him there is found [some] good thing toward the Lord God of Israel (a).*

From hence very wicked Men may have sometimes received very great Encouragement; that is, in case *any thing good* was to be found in them. If here was any solid Foundation for Comfort, there are surely few so entirely abandoned, but might receive great Consolation from hence.

But then the Text really designs to give no such Comfort or Encouragement. It does not mean, that *though that Child was exceedingly wicked*; yet as there was some good Disposition in him, therefore he was in the Favour of God. It does not mean, that the *small good* in him made Amends for all the rest that was *bad*. And yet if this be not the Meaning, the weak Inference, drawn from this Passage, must fall to the Ground. Nay, it does not so much as intimate that there was *any Wickedness* in him at all. Our Translators having render'd the Passage — *some good Thing*, may have naturally led a mere English Reader into the Mistake; but it is amazing how Men of Learning could fall into it. The Word [*some*] is not in the Original; which, if literally translated, would run thus, — *there was found in him a good Word (b) towards the Lord, &c.* which, according to the Hebrew Idiom, might be rendered — there was

(a) 1 Kings xiv. 13.

(b) טוב דבר The Septuagint render it ἐνμα καλὸν, and the Vulgate *Sermo bonus.*

was *Goodness* or a *good Intention* (*a*) in him towards God. The Father was a gross Idolater, whilst the Son seems to have been an Enemy to Idolatry, and a Worshipper of the true God. And therefore might design, when it was in his Power, to restore that *true Worship*, which his Father had corrupted, or rather had entirely overturned.

So that the Text only mentions the *Virtue* or *Piety* of the Youth ; without the least Hint or Intimation that he lived in any wilful Sin or Offence against God. And therefore what Encouragement or Comfort can wicked Men receive from this Passage, though they may have *some* good Quality or other in them ? It is melancholy and astonishing, that the sacred Oracles of God should be thus perverted, to the Ruin of Mankind ! But it is an old Device of the great Enemy of Souls, to cause Men to *wrest* the Words of Life *to their own Destruction* (*b*). .

*E.* I hope I shall always endeavour to remember those awful Words of the Holy Spirit,—*Whoever shall keep the whole Law, and yet offend in one Point, he is guilty of all* (*c*). If these Words do not discover, that no Christian can safely indulge himself in *any one* Sin, I know not what can discover it.

*P.* You observe very right, my dear Friend. That single Sentence abundantly

(*a*) The learned *Grotius* renders it, *Cogitatio bona, nam loqui Hebrais saepe significat Cogitare*, in loc.

(*b*) 2 St Peter iii. 16.

(*c*) St James ii. 10

demonstrates that the *whole divine Law* must be kept. And that every wilful Violation of any Part of it, is an Affront offered to the Authority of God, whose Law it is ; and that such Violation renders us liable to the Displeasure of that God, *who is of purer Eyes than to behold Evil* ; and who *cannot look on Iniquity* (a) with Approbation.

E. I have still one Favour more to ask, and that is, to be informed, whether according to the Opinion of our Church, *Christians*, in these Days, may expect the *Inspiration* and *In-dwelling* of the Holy Spirit ? Whether his *Influences* may be distinguished from the *natural Operations* of our own Minds ? What his *Illuminations* may be ? and whether he now ever *bears witness with our Spirit, that we are the Children of God* ?

P. Let us in the first Place observe in general, what a thorough Sense our Church has of the Necessity of God's Holy Spirit.

And first, she declares in one of her Articles, that *Works done before the Grace of Christ, and the Inspiration of his Spirit, are not pleasant to God* (b). And therefore that all Orders and Degrees of Men may have this *Grace*, and this *Inspiration*, we pray, that the King may be *replenished with the Grace of [God's] Holy Spirit* ; that the Royal Family may be *endued with the Holy Spirit* ; and that the *bealthful Spirit of [Divine] Grace* may be *sent down*

(a) Habak. i. 13.

(b) Article xiii.

down upon our Bishops, and Curates, and all Congregations committed to their Charge (a); That God would cleanse the Thoughts of our Hearts by the Inspiration of his Holy Spirit (b). And inspire continually the universal Church with the Spirit of Truth (c).

And though our Church be too wise to confound the extraordinary Gifts of the Spirit, such as the Gift of Tongues, the Interpretation of Tongues, the Raising the Dead, and such-like miraculous Powers, with those which belong to Christians in all Ages (d); yet we shall find that she supposes, and that with great Truth and Reason, that Christians receive much more from the Holy Spirit, than some Persons seem inclined to think or believe.

But in order to make this appear, we shall next take notice of what we meet with in the Collect for the Festival of St Barnabas.

—“ O Lord God Almighty, who didst endow thy holy Apostle Barnabas with singular Gifts of the Holy Ghost, leave us not, we beseech thee, destitute of thy manifold Gifts, nor yet of Grace to use them always to thy Honour and Glory, &c.

We see here plainly, that in the Opinion of our Church, there are manifold Gifts which

(a) See those Prayers.

(b) 1st Collect in the Communion Service.

(c) Prayer for the Church-Militant.

(d) 1 Cor xii. 9, 10, 29, 30. St Matth. xxviii. 20. St John xiv. 16, 17. Hom. for Whitsunday Part ii. p. 278, 279.

which belong to *Christians* of the present Times ; since she prays, that they may *not* be left destitute of them. And in the Order of Confirmation, the Bishop prays, that God would strengthen the Persons to be confirmed, with the “ Holy Ghost ; and daily increase in them his manifold Gifts of Grace ; “ the Spirit of Wisdom and Understanding, “ the Spirit of Counsel and ghostly Strength ; “ the Spirit of Knowledge and true Godliness ; and that he would fill them with the “ Spirit of his holy Fear.”

Farther he prays, “ That they may daily increase in God’s Holy Spirit more and more ; and be led in the Knowledge and Obedience of his Word.”

But still to see more clearly into our Church’s Sentiments, with respect to the Operations of the Holy Spirit, whether relating to the Heart and Affections, or to the Mind and Understanding, let us take a View of the following Petitions, —*Grant us his Holy Spirit, that those Things may please him which we do at this present ; and that the rest of our Life hereafter may be pure and holy (a).*—*Take not thy holy Spirit from us (b).*—*The Fellowship of the Holy Ghost be with us all evermore (c).*—*Send to us thine Holy Ghost to comfort us (d).* *Grant that thy Holy Spirit may in all Things direct*

(a) Absolution.

(b) Responses after the Lord’s Prayer.

(c) Conclusion of Morning and Evening Service.

(d) Sunday after Ascension.

*direct and rule our Hearts (a).—Grant that by thy holy Inspiration, we may think those Things that be good (b). Come, Holy Ghost, our Souls inspire ; and lighten with celestial Fire (c).*

We may observe here, that in the Opinion of our Church, the Spirit of God is necessary to the directing our *Hearts* ; to the *comforting* of our *Minds* ; to the *thinking* what is good ; to the *doing* what is *holy* ; to the *enlightening* and *inspiring* our *Souls* ; and to the *pleasing* of God. And this will yet still further appear. For, speaking of the *sanctifying* and *regenerating* Power of the Holy Ghost, she observes, that “ The more it is hid from our Understanding, the more it ought to move all Men to wonder at the secret and mighty working of God’s Holy Spirit, which is within us. For it is the Holy Ghost, and no other Thing, that doth quicken the Minds of Men, stirring up good and godly Motions in their Hearts, which are agreeable to the Will and Commandment of God, such as otherwise of their own crooked and perverse Nature they should never have. *That which is born of the Spirit, is Spirit,* St John iii. 6. As who should say, Man of his own Nature is fleshly and carnal, corrupt and naught, sinful and disobedient to God, without any Spark of Goodness in him, without any virtuous

(a) 19th after Trinity.

(b) 5th after Easter.

(c) *Veni Creator.*

" virtuous or godly Motion, only given to  
 " evil Thoughts and wicked Deeds. As for  
 " the Works of the Spirit, the Fruits of  
 " Faith, charitable and godly Motions, if he  
 " have any at all in him, they proceed only of  
 " the Holy Ghost, who is the only Worker  
 " of our *Sanctification*, and maketh us new  
 " Men in Christ Jesus.—Such is the Power  
 " of the Holy Ghost, to regenerate Men, and  
 " as it were to bring them forth anew, so  
 " that they shall be nothing like the Men  
 " they were before. Neither doth he think  
 " it sufficient inwardly to work the *spiritual*  
 " and new Birth of Man, unless he do also  
 " dwell and abide in him.—O what Comfort  
 " is this to the Heart of a true *Christian*, to  
 " think that the Holy Ghost dwelleth within  
 " him (a)!"

Again, " Thou hast received [the Body of  
*Christ*] to have within thee, the Father, the  
 " Son, and the Holy Ghost, for to dwell  
 " with thee, to endow thee with Grace, to  
 " strengthen thee against thine Enemies, and  
 " to comfort thee with their *Presence* (b).—  
 " A true *Christian* is the Temple of the Ho-  
 " ly Ghost (c)."'

As these Passages sufficiently discover what  
 our Church thinks of the *In-dwelling* of the  
 Spirit; so they abundantly shew, that she sup-  
 poses the *Operations* of that Holy Spirit are  
 very

(a) Homily for Whitsunday, Part I. p. 276, 277.

(b) Hom. of the Resurrection, p. 262.

(c) Hom. against the Fear of Death, Part i. p. 52.

very easy to be distinguished from the *natural Workings* of our own Minds. For if it be really true, that every *good Thought* and Disposition proceed from the Spirit of God (*a*) ; and every thing *bad* from a *corrupt Heart*, and a wicked *Tempter* (*b*) ; it can be no difficult matter to ascribe Good and Evil to their proper Authors. If our Hearts are renewed and sanctified, and produce the Fruits of the Gospel ; yet *all this* is the Work of the Holy Spirit, and to him let the Honour be given.—And as to his *dwelling* in us ; miserable is the Case of that Person, where he *dwells* not.—For if *any Man have not the Spirit of Christ*, *he is none of his.* But if *the Spirit of him that raised up Jesus from the Dead, dwell in you* ; *he that raised up Christ from the Dead, shall also quicken your mortal Bodies*, by *his Spirit that dwelleth in you* (*c*).—Know ye not that *ye are the Temple of God* ; and that *the Spirit of God dwelleth in you* (*d*) ?—And the same Apostle tells the *Ephesians*, that they were built together for an *Habitation of God through the Spirit*. And gives them this strict Caution—not to grieve *the Holy Spirit of God*, whereby they were sealed unto the Day of Redemption (*e*). So that, I presume, our Church's Opinion, both as to the *Difference* between the natural  
Workings

(*a*) Gal. v. 22, 23.

(*b*) St Matth. xv. 19. Gal. v. 19—21. Ephes. vi. 11, 12. 1 Thess. iii. 5. 2 Cor xi. 3.

(*c*) Rom. viii. 9—11.

(*d*) 1 Cor. iii. 16. (*e*) Ephes. ii. 22. Ch. iv. 30.

Workings of corrupt Nature, and the Operations of the Holy Ghost; as well as to the Dwelling of that divine Spirit within us, is well founded; as having the sacred Oracles entirely on her Side.

But let us still further hear her Opinion.— In the 17th Article she mentions “ such Persons as feel in themselves the Working of the Spirit of Christ, drawing up their Mind to high and heavenly Things.”

Again, every *Deacon*, at his Ordination, is thus examined—“ Do you trust that you are inwardly moved by the Holy Ghost, to take upon you this Office and Ministry (a)?” And when they come to be ordained *Priests*, the *Bishop* acquaints them that they ought, and have need to pray earnestly for God’s Holy Spirit. And afterwards, they are admonished,—continually to pray for the heavenly Assistance of the Holy Ghost (b). Towards the Conclusion of the Service, the Bishop lays his Hands on the Head of every one; pronouncing these solemn Words,—*Receive the Holy Ghost for the Office and Work of a Priest in the Church of God, &c.*

Again, in one of the *Homilies*, after it has been observed, that *all Spiritual Gifts come from God by Jesus Christ*, we read as follows, — “ God give us Grace—to know these Things, and to feel them in our Hearts.

“ This

(a) See the Office for ordaining *Deacons*.

(b) Exhortation in the Office for ordaining *Priests*.

" This Knowledge and Feeling are not in  
 " ourselves ;—Let us therefore meekly call  
 " upon—the Holy Ghost,—that he would  
 " assist us, and *inspire* us with his Pre-  
 " sence, &c."

And moreover in the same Homily it is declared, that " It is by this Holy Spirit, which maketh Intercession for us, with continual Sighs, that we may boldly come in Prayer, and call upon Almighty God, as our Father (a)" Rom. viii. 15, 26. Gal. iv. 6.

But now surely, if, through the Holy Spirit, we are enabled to approach God as *our* Father, it must appear a sufficient Evidence that we are *His* Children. The one very plainly follows from the other.

If we are assisted by the Spirit to call God *our* Father; it is so far bearing *Witness*, that *we are the Children of God*. This the great Apostle affirms to be the State of the *Christians* in those Days (b); and what, but our own Corruptions, can be the Reason, why that Holy Spirit will no longer bear [the same] *Witness* with *our* Spirit? *He that believeth on the Son of God*, says the beloved Disciple, *has the Witness in himself* (c). But what *Witness* is this, which the Believer has *in himself*? No other surely, but the *Witness* of the Holy Ghost.

The late learned Dr *Whitby*, who was far from

(a) Homily for Rogation Week, Part iii. p. 293, 294.

(b) Rom. viii. 16.

(c) 1 St John v. 10.

from being an *Enthusiastic Commentator*, thus interprets those Words,—*As having in himself that Spirit of God which gives this Testimony to Christ (a).* 'Tis true the Testimony here given relates to *Christ*; but still it is given by the Holy Spirit: And this Holy Spirit is *in the Believer*. Undoubtedly the *Witness of the Spirit* that Men *are the Children of God*, can belong only to those, who are his *real Children*; as the learned *Grotius observes (b)*: But why it should not be the Privilege of *all such*, in *all Ages of Christianity*, remains to be proved. If that *Holy Spirit will make his Abode in the Minds of true Christians, even to the Time of their Resurrection*, as the same great Man affirms (*c*); or, as is sufficiently intimated by a much greater, even the inspired Apostle *St Paul (d)*; can we suppose he will there abide, without ever giving the same Testimony to the *Children of God*, which he formerly did?—I know it may be said, that the Church then enjoyed many great Privileges and Powers which we enjoy not. However, as the *Power, or Right, or Privilege of becoming the Sons of God*, belongs now to as many as truly receive Christ by Faith, and are

(a) In Loc.

(b) *Deus tale donum non dat nisi iis quos pro Filiis habent vult.*—in Rom. viii. 16.

(c) *Spiritus ille Sanctus in Animis Christianorum habitans, & si sollicitè servetur, ad Mortem, imò & post Mortem ad Resurrectionem usque, Animis adhaerens.*—in 1 Thess. v. 23,

(d) Rom. viii. 11.

are born of God (a); as all are now the Children of God by Faith in Christ Jesus (b); so is it surely of Consequence now to know, whether Christians are, in Truth and Reality, Children of God; Heirs of God; and Joint-heirs with Christ (c).

This appears to be of the same Importance, in every Age and State of the Church.

E. But may it not be said, that there can be no Occasion for the Holy Spirit thus to bear Witness; since the Apostle has laid down other Marks, by which to judge, whether we are the Children of God, or not: Such as mortifying the Deeds of the Body through the Spirit: And assuring us, that as many as are led by the Spirit of God, they are the Sons of God (d).

P. It is undoubtedly a most infallible Proof, we are not the Sons of God, if we are not led by his Spirit; and do not, through him, mortify the Deeds of the Body.

But will it follow from hence, that God has never given any other way of discovering that Mankind are his Chidren? For if there be any Force in this Argument, it will conclude as well against the first Times, as the present. Or shall Men pretend to limit those Ways; or settle the Number of them? Let us only observe what immediately follows the two Verses you just mentioned.—*For ye have not received the Spirit*

*of*

(a) St John i. 12, 13.

(b) Gal. iii. 26.

(c) Rom. viii. 17.

(d) Rom. viii. 13, 14.

of Bondage again to fear ; but ye have received the Spirit of Adoption, whereby we cry, Abba, Father. The Spirit itself beareth Witness with our Spirit, that we are the Children of God (a).

As if the Apostle had said,—“ That Spirit of God, through whom ye must mortify the Deeds of the Body ; and by whom you must be led, if you desire to be the Sons of God ; that Spirit of God is he, whom you have already received, to convince you of your Sin and Danger, and to deliver you from the Bondage of Corruption, the Dominion of Sin and Satan, and the Fear of Death, into the glorious Liberty of the Children of God : And he is therefore now to us, the Spirit of Adoption ; by whom we are enabled to call God our Father. He it is that now bears Witness within us, or jointly with our Spirit, that we are the Children of God (b).”

This

(a) Verse 15, 16.

(b) I humbly apprehend, that by this the Apostle means, some divine Operation of the Holy Spirit upon the Soul ; by which we receive a clear and joyful Assurance, that we are the Children of God. For the inward Kingdom of God is not only Righteousness, but Peace and Joy in the Holy Ghost, Rom. xiv. 17. Ch. v. 1. Ch. xv. 13. —Therefore it is humbly submitted,—Whether “ the Spirit itself bearing Witness with our Spirit, that we are the Children of God,”—does not seem plainly to include something more than merely Inclination and Power to obey the divine Commands ? Undoubtedly, if either

This seems in general to be the plain Meaning and Design of the Apostle; though some have endeavoured, with great Industry, to explain this obvious Meaning away; by supposing it referr'd only to the *working of Miracles.*

I will here just further observe, that our Church, speaking of the ancient Patriarchs mentioned by St Paul, [Heb. xi.] thus remarks—“ by the coming of our Saviour “ *Christ*, we have received *more abundant-* “ *by* the Spirit of God in our Hearts, “ whereby we may receive *a greater Faith,* “ and a *surer Trust* than many of them “ had (a).”

But let us next proceed to consider, how far our Church supposes the Holy Spirit may enlighten our Minds or Understandings.

And

either *Inclination*, or *Will*, or *Power*, be wanting, I should not scruple to tell the most *sanguine Believer*, that all his *Joy*, and *Peace*, and *Affurance*, were only so many *Delusions*.—But yet, when we read of *a full Assurance of Faith and Hope*; of receiving the *Spirit of Adoption*; of his *witnessing with our Spirit, that we are the Children of God*; and of being *filled with all Joy and Peace in believing*;—I can make no doubt, but that *inward Witness of the Spirit* is sometimes attended with a *Strength and Clearness of Evidence*, that cannot be resisted; and with a *Joy and Peace*, that cannot be described. But tho' the *Spirit* works differently in different Persons, just as infinite Wisdom sees proper: yet, I presume, that “ *his bearing Witness with our Spirit, that we are the Children of God*,”—always implies a sufficient Degree of *Evidence*, immediately communicated to the Soul, and attended with much *Joy and Peace in believing*.

(a) Hom. of Faith, Part ii. p. 22.

And first, she approves of these Sayings of St Chrysostom, where he thus expresses himself, with regard to the finding out the Sense of the *Holy Scripture*.—“ God himself from above, will give *Light unto our Minds*, and teach us those Things which are necessary for us, and wherein we be ignorant.”—

“ Man’s human or worldly Wisdom, or Science, is not needful to the understanding of Scripture, but the *Revelation of the Holy Ghost*, who *inspireth* the true Meaning unto them, that with Humility and Diligence do search therefore (a).”

—At the Ordination of a Priest, the Bishop, thus prays,—“ *That we may daily increase and go forwards in the Knowledge and Faith of thee and thy Son, by the Holy Spirit.*”

Again, our Church, speaking of divine Wisdom, observes that *This Wydom cannot be attained, but by the Direction of the Spirit of God* (b).—*This Holy Spirit will suggest unto us that [which] shall be wholesome, and confirm us in all Things* (c).

And therefore it is no Wonder, that our Church thus addresses herself to God—*Grant us, by the same Spirit, to have a right Judgment in all Things* (d).

Moreover,

(a) Hom. of the Holy Scripture, Part. ii. p 5.

(b) Hom. for Rogation-Week, Part iii. p. 294.

(c) P. 297. (d) Collect for Whitsunday.

Moreover, at the Consecration of every Bishop, and at the Ordination of a Priest, these Words are repeated,—

*Enable with perpetual Light  
The Dulness of our blinded Sight.*

Or else the following,

*O Holy Ghost, into our Minds  
Send down thy heavenly Light (a).*

And further, at the Consecration of a Bishop, the Archbishop enquires of the Bishop elect,—*Whether he will faithfully exercise himself in the Holy Scriptures, and call upon God by Prayer for the true understanding of the same (b)?*

But must not this *true understanding* arise from the Holy Spirit? And whether we call such Assistance of the Spirit, by the Name of *Influence, Direction, Illumination, Suggestion, or Inspiration*; where is the Difference? Some Operation of the Holy Spirit, it certainly must be: Though *how, or in what Way, or Manner*, that divine Spirit shall see proper to operate, cannot render it less a *divine Operation*.

But lastly, the Archbishop prays, that *God would so endue [the Bishop] with his Holy Spirit, that he preaching the Word [of God] may be earnest to reprove, beseech, and rebuke,*

(a) *Veni Creator.* See the Consecration and Ordination Service.

(b) Consecration of Bishops.

*buke,—and also may be a wholesome Example to Believers (a).*

So that the Holy Spirit is here evidently prayed for, not only that the Bishop may be a *Pattern* to others; but also that he may be enabled to *instruct* both by *earnest Reproof* and *Exhortation*.

All which plainly imply not only the *sanctifying Influences* of the Holy Ghost; but also *spiritual Strength, Courage, and Resolution,—constantly to speak the Truth; boldly to rebuke Vice; and patiently to suffer for the Truth's sake*, as our Church elsewhere expresses herself (b). For though these three last Petitions are not there particularly applied to *one Order* of Pastors more than another; yet they must in a very eminent Degree belong to those of the *higher Order*; as being, by their great Superiority of Station, most capable of doing an Honour to Religion. They are, in a very peculiar Manner, what our blessed Lord calls—*the Light of the World; and a City that is set on an Hill (c).* Consequently a *diligent preaching* the *Holy Word of God (d); a resolute and bold rebuking of Vice*, in all Orders and Degrees of Men whatever; an *earnest reproving* of Sinners, without *Favour, Fear, or Affection*; a *painful, and constant enforcing* the *Truths of the Gospel*; and the *patiently bearing* any *Reproach,*

(a) Second Prayer before the Benediction.

(b) Collect for St John Baptist's Day.

(c) St Matth. v. 14. (d) Collect for St Peter's.

proach, Contempt, or Persecution for the Sake of those divine Truths; all these must prove of greater Weight and Influence from such, than the same Behaviour in obscurer Persons. And therefore it is highly necessary, in order to answer these great Purposes, that they should be *endued*, in a very singular manner, *with God's Holy Spirit*. That so by the Exemplariness of their Lives and Behaviour, and the Soundness of their Instructions, *their Light may so shine before Men, that they may see their good Works, and glorify their Father, which is in Heaven* (a). And thus our Church expressly prays in the following Words,—“ Give Grace, O heavenly Father, to all Bishops and Curates, that they may both by their *Life* and *Doctrine* set forth thy true and lively Word, and rightly and duly administer thy Holy Sacraments (b).”

Here the *Grace* or *Assistance* of the Holy Spirit is requested, that both the *superior* and *inferior* Pastors may so *live*, and so *instruct*, as may best promote the Truths of God's divine Word; and that they might likewise administer his Holy Sacraments in a suitable and becoming manner. And this again, with some further Addition, is petitioned for in that excellent Prayer, called the *Litany*.—“ That it may please thee to illuminate all Bishops, Priests, and Deacons, with true

F

“ Know-

(a) St Matth. v. 16.

(b) Prayer for the Church Militant.

" Knowledge and Understanding of thy Word,  
 " and that both by their Preaching and Liv-  
 " ing they may set it forth, and shew it ac-  
 " cordingly."

Here we beseech the *Father of Lights* to illuminate or enlighten all the three Orders of our Church with *divine Knowledge and Understanding*; and that, according to the Measure bestowed on them, they may, both by their *Preaching and Living*, set forth and declare the sacred Word of God. All which very manifestly proves, that, in the Opinion of our Church, the *Illumination* of the Spirit of God is necessary to their *true Knowledge and Understanding* of his divine Word; and for the enforcing of it, both by their *Lives and Doctrines*.

And thus have I endeavoured to satisfy your Enquiries, concerning our Church's Opinion, with regard to the *present Operations* or Influences of the Holy Spirit\*.

E. It appears indeed pretty plain, what our Church thinks of these Things. But I have often heard a great Difference made between *immediate Inspiration*, and an *Inspiration or Influence* which is *not immediate*.

P. What-

\* If such *Operations* of the *Holy Spirit* have a plain Foundation in the *Gospel*, how melancholy is the Reflection, that the *looking for them* should be called by the learned Bishop of Gloucester, "*superstitious and fanatical!*" *Essay on Grace*.—May that illuminating *Spirit* instruct him better!

P. Whatever Difference there may be in the Manner of the Holy Spirit's displaying his Power; yet surely, if a Person's Mind be enlightened, or his Heart cleansed by this divine Spirit;—whether these Effects are produced by an *immediate* Influence, or by the Interposition of some Means or Instrument; yet the Effects are still equally owing to the *Spirit of God.*

When our blessed Lord applied *Clay* to the Eyes of the Blind, before he restored his Sight; was that Miracle the less owing to his *divine Power*? Or was not here altogether the *same divine Power* that cured the *Lepper*, only with saying,—*I will, be thou clean?*

If it should be objected, that there is a wide Difference between making use of Means that can have no Tendency to cure, or which are rather opposite to it; and making use of Means that seem to *co-operate*; and which only want a Blessing to attend them: If this should be objected, it must be owned, that there is undoubtedly a great deal of Difference in the Nature of *Means*. But then, where the most *promising* Means will *not do*, without the *Assistance* of the Holy Spirit: nay, where the *self-same* Means will *always succeed with him*, but never *without him*, there surely the *whole* is to be ascribed to *him*.

The same divine Word, for Instance, prov-

ed a *Savour of Life unto Life* to some ; but a *Savour of Death unto Death* to others (a).

The *Preaching of Christ crucified* was to the *Jews a Stumbling-block* ; and to the *Greeks, Foolishness* : But to many, it proved the *Power of God, and the Wisdom of God* (b). Here was the *same divine Word* of the *same divine Spirit* ; and yet it proved, for Want of his divine Power upon the Soul, of no Force or Efficacy with regard to Numbers. His efficacious Influence was wanting, which those Persons were not fit to receive. And indeed without such Influence, the divine Word will prove but a *dead Letter* to us, and leave us in the *Gall of Bitterness, and Bond of Iniquity*. This is the true Reason, why some may often *bear and read* the *Gospel*, without *believing* one Word of it. And this is the Reason, why so many others, who call themselves *Believers*, are not one whit the better for *all their Belief*. This discovers the absolute Necessity of the Holy Spirit's constant Assistance — Though whether *mediate or immediate*, should be left to him, who knows best in what *Manner and Measure* to work in us.

The great Apostle, who had undoubtedly instructed the *Ephesians*, what was the *Hope of God's Calling*, and what the *Riches of the Glory of his Inheritance in the Saints* ; and what the *exceeding Greatness of his Power* ; yet prays that the *Eyes of their Understanding may*

(a) 2 Cor. ii. 15, 16.

(b) 1 Cor. i. 23, 24.

may be enlightened in order to know these Things (a) : And exhorts them to be filled with the Spirit (b). And surely, if divine Illumination was wanted after such an Instructor ; can any wise and serious Christian think the same Illumination to be now needless ? But whatever may be supposed by some, it is evident our Church thinks more wisely.

However, if Men will but allow, that the Assistance of the Holy Spirit is altogether necessary to the opening and instructing of the Mind ; to the softening and purifying the Heart ; and to the carrying us through the great Work of Salvation, never dispute with them about the *Form* of their Expressions.

E. As I am sensible of my Obligations for this Trouble ; so am I sensible that my great Business is, to obtain this divine Assistance for conducting me safe through this World, *to the Regions of everlasting Happiness.*

P. That, my dear Friend, is undoubtedly the main and principal Business of every one. And therefore I shall just add a few short Cautions and Directions, which may prove of some further Service to you. And now, if you do but thoroughly consider the true Nature of the Gospel of Christ, you will certainly conclude, that all those various Ways, which Men have taken to break the Force of its divine Precepts and Doctrines,

(a) Ephes. i. 17—19. See Acts xx. 17—21.

(b) Ephes. v. 18.

trines, are only so many various Delusions of the Devil.—Some, for Instance, have imagined, that certain of its Precepts are not binding in themselves; but are only what *may*, or may *not* be complied with, just according to our own Choice and Liking. These, by the Church of *Rome*, are called *Counsels of Perfection*.—See Bishop Burnet on Article xiv.

Others have talked of a *secret* Will in God, which differs from that which is *revealed*. And which Opinion directly sets aside the whole Authority of *divine Revelation*. For it is only supposing that what I do not approve of in *Revelation*, is contrary to the *secret* Will of God; and then the whole Force of his *revealed* Will is lost upon me. It is much the same thing, and must have just the same Effects, with supposing some Doctrines in the *sacred Writings* are of divine Authority; whilst others have only been foisted in by ignorant and designing Men. For what Weight can the *Holy Scriptures* have with us, whilst we are under the Influence of such a Delusion? We shall infallibly ascribe every thing, which we do not like, to the *Mistakes* of some, or the *Craft* of others: And consequently the whole Force of such Doctrines, or Precepts, will vanish into Air.—Be assured, God has taken more Care of his divine Word, than some Men apprehend. However, I would not be misunderstood; I do not mean to say, that there are

no various Readings in the sacred Oracles ; for there are many thousands in the *New Testament*. But then, when it is considered, that none of these *Variations* make the least material Difference either as to the *Faith* or *Practice* of a *Christian*, the Greatness of the Number is only a stronger Confirmation, God has taken even a *miraculous Care* of his own sacred Truths.

A late learned Writer, speaking of these *various Lections*, thus expresses himself, —

“ *Nor is one Article of Faith or moral Precept either perverted or lost in them ; choose as awkwardly as you can, choose the worst by Design, out of the whole Lump of Readings (a).*”

But again, some have thought that the stricter Precepts of the Gospel (those particularly contained in our Lord’s divine Sermon on the Mount) related *only* to the *Apostles* ; though nothing is more evident, than that our blessed Lord delivered these divine Doctrines to the *People*, as well as to *them* : For we read, that *the People were astonished at his Doctrine (b).*

Others have gone a Step farther, and supposed that the whole Gospel must abate of its original Strictness ; as being far too high for the Attainment of Mankind. So that

(a) Remarks upon Freethinking, by *Philelutherus Lipsiensis*. Part I. Sect. 32.

(b) St Matth. vii. 28. See the learned *Grotius* and *Hammond* on St Matth. v. 1.

since we are not able to reach up to that; it must therefore itself come down to us. —As these Persons seem only to have an Eye at their own *Strength* and *Abilities*, it is no wonder they despair of Success. But let such remember, that a Power superior to their own, is ready to make them *more than Conquerors*: And that it is their own Fault, if they cannot do all *Things through Christ that strengthens them* (a). The Holy Spirit never amuses Men with vain Shadows; nor proposes *stricter Duties*, than he is both *able* and *willing* to assist us in performing.

*If any Man will come after me*, says the Son of God, *let him deny himself, and take up his Cross daily, and follow me* (b). To the same Purpose spake our blessed Lord to the *Multitude*, as well as to his own *Disciples* (c).

No doubt, this appeared a very *hard Saying* to many; but it was not the less true, even in the *strictest Sense* of the Words. But if we should fancy ourselves not much concerned in this *harsh Sentence*, in these Days of *Plenty*, and *Ease*, and *Prosperity*, we shall find that we are unhappily mistaken. For though we should not *suffer Persecution* for resolving to live *godly* in Christ Jesus (d): for *not being conformed to this World*;

(a) Rom. viii. 35—39. Philip. iv. 13.

(b) St Luke ix. 23.

(c) St Mark viii. 34. St Luke xiv. 25—27, 33.

(d) 2 Tim. iii. 12.

*World*; to the Vices, Follies, and Vanities of a wretched, thoughtless Age:—Though we should not be exposed to any kind of ill Treatment, for labouring to be transformed by the renewing of our Mind (*a*); for setting our Affections on Things above (*b*); and having our Conversation in Heaven (*c*); yet every wise Christian must know, that there is abundant room for daily obeying this Command of Christ, even in the midst of the greatest Plenty, Ease, and Prosperity.

It is indeed greatly to be feared, that all do not think of daily denying themselves in such Circumstances, and of taking up their Cross, and following Christ; but still his divine Command is in full Force: And they who reject it, are neither his Disciples, nor worthy of him (*d*).—In short, if Mankind would but part with their Pride, their Luxury, their Wrath, their Covetousness, their vicious Hearts, and worldly Minds, they would never imagine that the Gospel of Christ was too strict, or too severe.

But again, some others have gone so surprising a length, as not only to affirm, but even to attempt to prove it, from the Gospel itself,—that *all shall be saved, let them live as they will!*—If such Writers are serious, as may be much questioned, their Minds must be too much distempered to be capable

(*a*) Rom. xiii. 2.

(*b*) Col. iii. 1, 2.

(*c*) Phil. iii. 20.

(*d*) St Luke xiv. 27. St Math. x. 38.

of being reasoned with. But if they are acting only the Part of *Buffoons*, I pray God they may see their Wickedness, before it be too late.

All these Notions, and others of a like nature, may be esteemed more or less as the *Depths of Satan*, to beguile unwary Souls ; to tempt them from the Simplicity of the Gospel ; and to carry them from one degree of Folly and Infatuation to another. These Notions, my dear Friend, are not the *Truth as it is in Jesus*.

You, and I, and every *Christian*, are called to high and glorious Privileges.

*Even to abide in Christ ; and Christ in us (a). To put on the Lord Jesus Christ (b). To glory in the Cross of our Lord Jesus Christ ; to be crucified unto the World ; and to have the World crucified unto us. To have Christ formed in us ; and dwelling in our Hearts by Faith. And the Life which we live in the Flesh, to live by the Faith of the Son of God (c).*

In a word, *To have our Conversation in Heaven ; to be an Habitation of God through the*

(a) St John xv. 4, 5.

(b) Rom. iii. 14. Gal. iii. 27. εἰ γὰρ Χριστὸν τὸν νὶὸν τὴν Θεῖην ἐνδεδύμεθα, καὶ πρὸς αὐτὸν ἐφωμοιωθημεν. εἰς μίαν συγένειαν καὶ μίαν ἴδεαν ἡχθημεν, χάριτι γεγονότες ὅπερ ἐκεῖνός ἐστι φύσει Theoph. in Gal. iii. 27.

*Christum induunt verè Christiani quique a Deo sibi, tum 1, imputantum, ad justificationem ; tum 2, impertitum, ad sanctificationem.—Gatak. Cinni. cap. ix. p. 101, 102.*

(c) Gal. vi. 14. Ch. iv. 19. Ephes. iii. 17. Gal. ii. 20.

the Spirit ; to be filled with all the Fulness of God : And to be made Partakers of the divine Nature (a) :

Thus, in the Language of our own Church, are we to dwell in Christ, and Christ in us ; We are to be One with Christ, and Christ with us (b). And moreover we pray, that we may evermore dwell in him, and he in us (c).

And surely sufficient Reason is there thus perpetually to pray ; since our blessed Lord has himself assured us, that without him [if separated from him] we can do nothing (d). As our holy Lord had been just comparing the Union betwixt himself and his Disciples, to the *Vital Union* betwixt a *Vine* and its *Branches* ; it is evident he here speaks of such a Separation from himself (e), as cuts off all spiritual Communications to the Soul, and leaves us destitute of all divine Life. So deplorable is the State of being without Christ ! — Undoubtedly, my dear Friend, the Religion of the Gospel is a very great Work ; and there are many Adversaries. But let every true Christian take Courage ; for greater is he that is in them, than he that is in the

(a) Philip. iii. 20. Ephes. ii. 22. Ch. iii. 19. 2 St Peter i. 4. See also 1 St John ii. 20, 24. Ch. iii. 24. Ch. iv. 13, 15. Ch. v. 20.

(b) Exhortation in the Communion-Service.

(c) Prayer before the Prayer of Consecration.

(d) St John xv. 5.

(e) χωρὶς ἐμοῦ, i. e. χωρισθῆναις ἀπ' ἐμοῦ, separati à me. Piscator in Loc.

*the World (a).* And happy is it, that he is so ; since *Christians* are so thickly beset with Enemies. They must not only look for Insults, Reproach, and Contempt, from a vain bad World ; but may expect that even their own *irregular Appetites* and *Passions* will enter into a formal Controversy, and go near to demand,—*What they were given for?*—To which, I think, you may well reply, that with regard to the State they are in, —*they were not given by God at all.*

God created nothing *irregular*. All that he made, was *good*. God created *Man in his own Image, and after his own Likeness*. He made *Man upright*; but they have sought out many *Inventions (b)*. All their *Irregularities* are therefore owing to a subtil Tempter; to corrupt Nature, and to Mens indulging of it. But as it was the great Design of Christ's coming into the World to restore that *divine Life* which we had lost; to renew us in the *Spirit of our Mind*; to bestow on us that *new Man*, which after God is created in *Righteousness and true Holiness*;—which is renewed in *Knowledge*, after the *Image of him that created him (c)*; Therefore all *irregular Desires*, all *inordinate Affections* (as being opposite to these great Ends) must not only be restrained and bridled,

(a) 1 St John iv. 4.

(b) Gen. i. 26, 27, 31. Eccles. vii. 29.

(c) Rom. vi. 23. 1 Cor. xv. 22. 2 Cor. v. 18, 19.  
Ephes. iv. 22—24. Col. iii. 10.

bridled, but also entirely subdued and mortified (a).

And now, as the sacred *Oracles* contain the *Mystery of God and of Christ*; in whom are hid all the *Treasures of Wisdom and Knowledge* (b); let me advise you frequently to meditate on the divine Truths which are therein contained. Be assured, you will never repent of the Time thus laid out. Do not be afraid of being over-lavish of your Pains and Labour in such a Study, since it will bring its own Reward along with it.

And here I must mention a few Lines from that very learned Prelate, the late excellent Bishop *Stillingfleet*, where he treats of the *divine Authority of the Scriptures*.—

“ How dry and sapless are all the voluminous Discourses of *Philosophers*, compared with this Sentence,—Jesus Christ came into the World to save Sinners! 1 Tim. i. 15.

“ How jejune and unsatisfactory are all the Discoveries they had of God and his Goodness, in Comparison of what we have by the *Gospel of Christ*! Well might Paul then say,—That he determined to know nothing but Christ, and him crucified, 1 Cor. ii. 2. *Christ crucified* is the Library which Triumphant Souls will be studying in to all Eternity. This is the only Library, which is the true *ἰατρεῖον θυχῆς*, that which cures the Soul of all its Maladies

“ ladies and *Distempers*. Other Knowledge  
 “ makes Mens Minds giddy and flatulent ;  
 “ this settles and *composes* them. Other  
 “ Knowledge is apt to swell Men into high  
 “ *Conceits* and *Opinions* of themselves ; this  
 “ brings them to the truest *View* of them-  
 “ selves ; and thereby to *Humility* and *So-*  
 “ *briety*. Other Knowledge leaves Mens  
 “ Hearts as it found them ; this alters them,  
 “ and *makes* them better. So transcendent  
 “ an *Excellency* is there in the *Knowledge*  
 “ of *Christ crucified*, above the sublimest Spe-  
 “ culations in the World (a).”

All these beautiful Observations, I am cer-  
 tain, you will find true, by your own hap-  
 py Experience. But then, as *Humility* of  
*Mind*, and *Holiness* of Heart, are the best  
 Key to the Gospel of *Christ* (b), next to *divine*  
*Illumination* ; therefore I beseech you to pe-  
 tition constantly for an *humble* and *sanctified*  
*Spirit* : Since these will go a great way to-  
 wards clearing up of many Difficulties. Our  
 Church says, that “ he profits most in read-  
 “ ing the Word of God, that is most *turn-*  
 “ *ed* into it ; that is most *inspired* with the  
 “ Holy Ghost ; [who is] most in his Heart  
 “ and Life altered and changed into that  
 “ Thing which he readeth : He that is dai-  
 “ ly less and less *proud*, less *wrathful*, less  
 “ *covetous*, and less desirous of *worldly* and  
 “ *vain*

(a) *Origines Sacræ*, l. iii. c. vi. p. 256. Edit. 5.

(b) St Matth. v. 8. St John v. 44. Ch. viii. 17. St James i. 5. Ch. iv. 6. 1 St Pet. v. 5.

" *vain Pleasures* : He that daily (forsaking  
" his old vicious Life) increaseth in Virtue  
" more and more (*a*)."

And now, may every Professor of Christianity sincerely pray to be thus qualified, for the Sake of the *Great Author and Finisher of our Faith.*

*E.* And may I, in particular, my dear Friend, reap the Benefit of your kind Advice and Instructions.

*P.* I pray God succeed them, my good Friend, *Eugenius.*

(*a*) Hom. of the Reading and Knowledge of the Holy Scripture, Part I. p. 3.





## APPENDIX.

HAVING very lately met with a *Book*, wrote by a learned Gentleman, in which are some few things very different, in my humble Opinion, from the *Doctrine* of the *Gospel*; I chose, by way of *Appendix*, to take some Notice of them in this separate Manner, rather than to disperse the *Remarks* through various Parts of the *Dial-gues*.

It was not judged *material* to mention the *Author's Name*, as the Reader is only desired to consider the *Arguments*, which are here offered.

But first, let us attend to that glorious Description of *Divine Faith*, which the *Sacred Oracles* have given us.

“ *Faith* is the Substance of Things hoped  
“ for ; the Evidence of Things not seen.  
“ It is a Principle of the *Operation of God* ;  
“ which *purifies the Heart* ; and gains the  
“ *Victory over the World* ; [its Terrors, All-  
lurements and Temptations] “ It works by  
“ *Love* ; is the *Breast-plate of Righteousness* ;  
“ and a *Shield*, which can quench all the fiery  
“ *Darts of the Devil* (a).”

Here

(a) Heb. xi. 1. Col. ii. 12. Acts xv. 9. Ch. xxvi. 18. 1 St John v. 4. Gal. v. 6. 1 Thess. v. 8. Ephes. vi. 14, 16. τε πορησ.

Here then is a *divine living Principle*, sufficient to stir up every *Faculty* of the *Soul*; and to *inspire* us with *Courage* and *Resolution* to trample the *World*, and the *God of it*, under our *Feet*.

Let this be now compared with the Description given of *Faith* by the *ingenious Writer* just mentioned.

*"Faith signifies the believing the Word of God; assenting to it; relying, or resting upon it; and acting accordingly."*

Can it be any wonder, that such a *Faith* should leave Men in *Sin*; and that "*Death must be sent at last to kill it;*" and thus give the *Believer* a final Deliverance? For surely the *Faith* here described can never make *Felix*, nor the *Jailor*, tremble. It can never, by any *Virtue* of its own, cause one Soul to cry out,—*What must I do to be saved?* Nor can it, by any *intrinsic Power* in itself, gain the *Victory over the World, the Flesh, or the Devil*. For do not we see Multitudes of *warm Professors*, who believe, assent, rely, and rest, upon the *Word of God*;—and yet continue all their Lives in the *Gall of Bitterness, and Bond of Iniquity*?—*Slaves* to all the *Follies, the Vanities, the Pleasures, and Pride of Life*?—And what should restrain them? Not *this Faith* most certainly! For this, not being a *Faith of the Operation of God*, can have no *supernatural or divine Influence* over them.—It not being a *divine living Principle* inspired by the *Spirit of God*, can

can never give any *spiritual Life* to a Soul dead in Sin ; nor enable it to act according to the divine spiritual *Gospel* of the Lord Jesus !

So wide is the *Difference* between a *Faith*, which none but God can *inspire* ; and a *Faith*, which every *proud Pharisee* may lay claim to !

And therefore, is it surprizing, that such a *Believer* should be for ever complaining of falling short in Duty ? This, he certainly will and must do, whilst *Conscience* retains any Power of reproving.

However, his *Comfort* is, (provided he can take *Comfort* in it) that *Christ* is his *Lawfulfiller* ;—that *Christ* has kept the *Law* for *Him* !—Consequently, it may well be asked, —What would this *weak Believer* have ? Would he keep, for instance, the *Ten Commandments* ? For what Reason ?—Has not *Christ* kept them for *Him* ? Or does he think he can keep them better *Himself* ?—Why then should he indulge this *legal Spirit* ?—However, so it is ; that every time, such *weak Believers* break one of the *divine Commands*, their *Conscience* is apt to fly in their Face, and make them quite miserable !

'One would think, that some of the following *Scriptures* had fastened upon their Minds !—“ If ye love me, says the blessed Jesus, “ keep my *Commandments*. He that hath my “ *Commandments*, and keepeth them, he it is “ that loveth me.—If a Man love me, he will “ keep my *Words*.—He that loveth me not, “ keepeth

“ keepeth not my Sayings.—Herein is my Father glorified, that ye bear much Fruit.—If ye keep my Commandments, ye shall abide in my Love; even as I have kept my Father’s Commandments, and abide in his Love.—Ye are my Friends, if ye do whatsoever I command you.”—St John xiv. 15, 21, 23, 24. Ch. xv. 8, 10, 14.

“ By this,” says the beloved Disciple of Christ, “ we know that we love the Children of God, when we love God and keep his Commandments. For this is the Love of God, that we keep his Commandments; and his Commandments are not grievous.”—1st Epist. v. 2, 3.

St Paul declares, that “ we are the workmanship of God, created in Christ Jesus unto good Works; which God hath before ordained, that we should walk in them.” He prays that the Colossians, “ might be enabled to walk worthy of the Lord unto all pleasing; being fruitful in every good Work.” And he directs Titus, “ constantly to affirm, that they which have believed in God, might be careful to maintaining good Works (a).” And only to mention one or two Passages more, “ The Dead were judged every Man according to their Works. Blessed are they,” says the Alpha and Omega, “ That do his Commandments, that they may have right to the Tree of Life. I will give unto every one of you, according to your Works.”

“ Hold

“ Hold that fast, which thou hast, that no  
 “ *Man take thy Crown.*” Revel. xx. 13.  
 Ch. xxii. 14. Ch. ii. 23. Ch. iii. 11.

But now, is it possible for a serious Christian, to attend to these *awful Declarations*; (even though he knows he must be saved of mere *Grace only*), and not feel a deep Concern for so frequently falling short in the discharge of his Duty?—And yet a very serious Christian declares;—“ that Believers will never “ live comfortably, till they see the *Law dead* “ *and buried!*”

I had much rather they could see “ the “ old *Man dead and buried!* The whole cor-“ rupt Nature crucified; and the Body of Sin “ destroyed; that so, they might not bence-“ forth serve Sin!” But on the contrary, be “ *dead indeed unto Sin; but alive unto* “ *God, through Jesus Christ our Lord!*” Rom. vi. 6, 11. For I fear there are but too great a Number already of these *comfortable Believers* in the World! Such stout-hearted ones, as seldom betray a *legal Spirit*, when they have violated any Branch of the divine *Law*. But who being hardened through the *Deceitfulness of Sin*, are able to sin on, with much *Peace and Tranquillity of Mind*!

*Believer*, whoever thou art, let me intreat thee, *not to be afraid of bumbling thyself before God, under every Deviation from the divine Commands*. Otherwise, thy *Spirit will grow more slack and remiss; and thy sleepy Negligence will make thee pay dear, for having been*

been more afraid of a legal Spirit, than of violating the Law of God!

Indeed, when Men are taught, that  
 " though God is able to save them from the  
 " very being of Corruption, now as well as  
 " in Heaven; but that it is not his Mind  
 " and Will: And that he will send Death to  
 " kill Sin :" — I say, when they are thus  
 taught, can such *Doctrines* tend to stir them  
 up — " to cleanse themselves from all Filthiness  
 " of the Flesh and Spirit; and to perfect Ho-  
 " liness in the Fear of God (a)? Or to use all  
 " Diligence to add one Grace to another; and  
 " even to abound in them; that so they may  
 " be neither slothful (b), nor unfruitful in  
 " the Knowledge of our Lord Jesus Christ (c)." So far from it; that without more Light and Power, than such *Doctrines* have any tendency to inspire, — the Believer will only sink deeper into the sleep of Sin and eternal Death: And may contentedly wait for Holiness, till both Holiness and Heaven are shut up from him!

But surely, whatever tends to slacken our Zeal and Diligence in seeking after universal Holiness (which implies universal Obedience) can never proceed from the *Gospel of Christ*! And further, when God promises his People, to " cleanse them from all their Filthiness and all their Idols : — To give them a new Heart and a new Spirit : — To put his [holy] Spirit within them; and to cause them to walk " in

(a) 2 Cor. vii. 1.

(b) αργεις.

(c) 2 St Pet. i. 5, 8.

" in his Statutes, and to keep his Judgments,  
 " and do them (a) ;" Can'st thou, Believer,  
 imagine, it is time enough, to part with all  
 thy Filthiness, and all thy Idols, when thou  
 comest into the Regions of Holiness? Or that  
 it will be soon enough to receive the holy Spi-  
 rit to cause thee to walk in the divine Sta-  
 tutes, and to keep and do the divine Judgments,  
 —" when Death is sent to kill Sin?"—Be-  
 liever, reflect attentively on thy high Privi-  
 leges!

Thou art called to be " an Habitation of  
 " God, through the Spirit;—to be spiritually  
 " united to Christ; and to have Christ dwelt-  
 " ing in thy Heart by Faith; and out of his  
 " Fulness to receive, and Grace for Grace."

Thou art also called to " a Fellowship  
 " with the Holy Ghost; to have the King-  
 " dom of God set up within thee,—even Righ-  
 " teousness, and Peace, and Joy in the Holy  
 " Ghost: And even to be filled with all the  
 " Fulness of God (b)!—" How can'st thou  
 therefore imagine, —that it is agreeable to the  
 Mind and Will of God, that the Kingdom of  
 the Devil should also continue within thee,  
 till Death comes to destroy it?

Art thou not called to " put off the old  
 " Man and his Deeds; and to put on the new  
 " Man, which after God is created in Righ-  
 " teousness

(a) Ezek. xxxvi. 25—27.

(b) Ephes. ii. 22. St John xv. 4—7. 1 St John  
 i. 3. Ephes. iii. 17. St John i. 16. 2 Cor. xiii. 14.  
 St Luke xvii. 21. Rom. xiv. 17. Ephes. iii. 19.

" *teousness and true Holiness?*" Ephes. iv. 22 —24. But can the *old Man* be thus *put off*; and yet *live and rule* in thy Soul? Or dost thou think it *needful* he should *live* there, as long as thou *livest* upon Earth, in order to *make and keep thee humble*? Be assured, that one powerful *Ray* of divine *Grace* will make thee more *humble and holy*, than poring upon *thy Corruptions*, for twenty Years together! God gives us a Sight of them to *baffle* us; but this will not *cleanse* us. Dream not therefore of any *Necessity* for thy continuing a *Leper*.—*Christ* came on purpose to " *make an End of Sin, and to bring in everlasting Righteousness.*" He is now *willing* and able to *cleanse* thee of *thy Leprosy*!—Therefore oppose not thy *Unbelief* to his *Will* or *Power*! Be not *faithless*, but *believing*:—*All Things are possible to him that believeth*. Believe therefore; and the *Victory* is *thine*! Take heed, Believer, lest thy *Unbelief* prevent many mighty *Works* from being wrought in thy Soul! However, be strictly careful, that thy *Faith* be of the right Kind;—*Faith of the Operation of God*; working by *Love*, and bringing forth all the *Fruits of Righteousness*; for thou art called to be filled with them. Moreover, pray earnestly, that the *Love of God* may be *shed abroad in thy Heart by the Holy Ghost*; and that thou mayest *love Him*, with thy *whole Heart, and Soul, and Mind, and Strength*(a); and that

(a) Dan. ix. 24. St Matth. viii. 2, 3. St John xx. 27. St Mark ix. 23. 1 St John v. 4. St Matth. xiii. 53. Col. ii. 12. Gal. v. 6. Phil. i. 11. Rom. v. 5. St Mark xii. 30.

that thou mayest be armed with the *whole Armour of God*; and then fear not but *Satan* and all his *Host will fly before thee!* “ *Be thou only thus strong in the Lord, and in the Power of his Might* (a).” But let not the great *Apostle* of the *Gentiles* prove a *stumbling-block* to thee! He was no more set for thy *Fall*, than his *great Master*. Both indeed have unhappily proved *so* to many! But it was entirely *their own Fault*: And therefore, I intreat, that thou wouldest not increase the Number!

Do not say, that “ *the Apostle Paul*, even “ after he had gloriously preached *Christ* for “ above twenty Years, was, by his own Con-“ fession,—*Wretched*, and *Carnal*, and *sold* “ *under Sin* (b) :” And then conclude, that “ it would be *Folly* and *Presumption* in thee, “ to expect to be less *wretched*, less *carnal*, “ or less *sold under Sin*. ”

This *wretched Logic*, which it is to be feared has ruined Thousands of Souls, will but hold thee faster in the *Chain of thy Sins*; and consequently keep thee much longer out of the glorious *Liberty of the Children of God*! It has indeed the *Authority* of the great St *Austin*; but what Pity is it, that he ever altered his *first Thoughts*! For after his Mind was heated (or as the learned Dr *Whitby* expresses it, after it was soured) by the *Pelagian Controversie*, his Sentiments were all changed for

(a) Ephes. vi. 10—18.

(b) Rom. vii. 14, 24.

for the worse (*a*). Before this fatal Period, he expressly and frequently says, that the *Apostle* was only describing “*a Man under the Law, before Grace.*” And elsewhere he thus mentions his Opinion,—“*The Apostle seems to me in that Place to have taken upon himself, the Person of one, who was under the Law* (*b*).—Of the same Sentiments appear all the Fathers before St Austin; and all the Greek Commentators (*c*).” And happy had it been for the World, had St Austin never been provoked to change his Opinion! Since, as the same learned Dr Whitby observes, “it gave Occasion to the perverting the plain Sense of the *Apostle* (*d*).” However, our ingenious Author “esteems it as a Proof that the *Apostle* was there speaking of himself; because he mentions himself Thirty-eight Times.” Let us therefore examine, whether the Number of Times can prove this favourite Point.

For supposing St Paul had repeated these  
G Words

(*a*) Post autem Animum erga Pelagianos acerbatum, omnia in pejus, pro more mutavit.

(*b*) Describitur Homo sub Lege positus ante Gratiam.—Liber expos. quat. propos. ex Epist. ad Rom.—Quo loco videtur mihi *Apostolus* transfigurasse in se Hominem sub Lege positum —Ad Simplic. Mediol. Lib. I.

(*c*) Est porro insuper notandum Patres omnes ante Augustinum existimasse *Apostolum Paulum* à commatice saltem decimo quarto hæc scripsisse, non de seipso jam renato sit Commentatores Græci omnes.

(*d*) See the learned Dr’s *Stricturæ Patrum*, and his *Commentary* in loc.

Words,—“through my Lye (*a*)”—even forty Times, instead of Thirty eight;—would our ingenious Author have concluded, that the Apostle really meant a *Lye of his own*? Or suppose, that St James had, as often said therewith (that is, with the Tongue) “curse “we Men (*b*),” would this be any Proof, that he designed to include himself? Or if St Peter had said fifty Times (*c*),—“when we “walked in abominable Idolatries,”—yet, who would have concluded from thence, that he had himself been an abominable Idolater?— And lastly, suppose that our holy Lord had, even five hundred Times, called the Bread, his Body, and the Wine his Blood; would this in the Opinion of our Author, have been any Proof of Transubstantiation? I durst say it would not. Therefore the mere Repetition of a Word or Sentence can neither help us to the true Meaning, nor make the least Alteration in it.

However, this learned Writer thinks he has found a Demonstration, from the viith of the Romans, Verse 2, that St Paul did certainly speak of himself in those Parts of the seventh Chapter.—Let us view it. “The Law of the “Spirit of Life in Christ Jesus,” says the Apostle, “hath made me free from the Law of “Sin and Death,” Rom. viii. 2. This, it seems, is a Demonstration, that this very Apostle was then carnal and sold under Sin!

How

(*a*) Rom. iii. 7.

(*b*) St James iii. 9.

(*c*) 1 St Pet. iv. 3.

How differently does the same Demonstration affect different Persons ! I have always taken this Verse as a plain Demonstration of just the Contrary ! And that I may not be thought singular in it ; I shall mention the Sentiments of a truly learned and pious Divine, who must be esteemed (at least in the present Case) to be a very unprejudiced Judge.—

“ To suppose,” says the late Reverend Dr Doddridge, “ the Apostle speaks all these Things of himself, as the confirmed Christian, that he really was when he wrote this Epistle, is not only foreign, but contrary to the whole Scope of his Discourse, as well as to what is expressly asserted, Ch. viii. 2. (a).”

Let us next proceed to what our learned Author tells us, concerning imputed Righteousness.

“ This, he affirms, the Apostle has not scrupled to mention eleven Times in one Chapter, Rom. iv.” They, who can discover imputed Righteousness mentioned eleven Times in that Chapter, have, I must confess, a superior Eye-sight to mine — I can only find in that Chapter, the Apostle speaking, six or seven Times, of Faith imputed for Righteousness ;—that is, Faith imputed or reckoned as the Mean or Instrument of Justification, as our own Church expresses it in her Homilies (b) ; because by, or through Faith,

(a) Family-Expositor, on Rom. vii. 7. Note a.

(b) Part II. p. 258, 259.

we are *justified* (*a*) ; that is, by, or *through Faith*, we embrace the *pardoning Love of God*. And therefore, when St Paul varies his *Phrase*, in this *Chapter* ; and mentions—“God imputing Righteousness ;” Verse 6. and “that Righteousness might be *imputed unto them* [the *Gentiles*] also ;” Verse 11.—what can the *Apostle* mean, (if we suppose he talks *consistently*) but that “God *justifies or pardons a Sinner through Faith?*” There being no other Way of *Justification* for *Jew or Gentile*. Thus is the *Apostle* quite *consistent* and altogether of a *Piece* : Nor is *imputed Righteousness* (in our learned *Author’s Sense*) so much as once mentioned in the *whole Chapter!*

But let us, in the last Place, take Notice of this Gentleman’s *Criticism* on the Particle *ἐν* (*b*), in St Peter’s *second Epistle*, Chap. i. Verse 1. and which he insists should have been translated—in.

In the first Place, he is too good a *Scholar* not to know, that the *Greek Particle ἐν*. (like the *Hebrew Beth*, to which it answers) has various *Acceptations* ; and therefore it does not *necessarily* signify—in.—However, let it be translated—in : and let the *Sentence* be thus rendered,—“Faith *in* the Righteousness of our God and Saviour ;”—yet it will not afford the least Encouragement to the *Unrighteous*, (whilst they *live unrighteously*) to rely

(*a*) Rom. v. 1.

(*b*) It is indeed in the *Piece εἰς*: But this is a Mistake of the Printer.

*rely upon imputed Righteousness ! For what is Faith in that Righteousness of our God and Saviour ;—but Faith in that Justification, which Christ, by his Blood has purchased for us ; and which, by Faith, we receive from God ? And what is this, but St Paul's Justification by Faith ?—And is it any wonder, that St Peter should agree with him ?*

*Believer, if thou hast any true Value for thy Soul, take heed of what is commonly called, imputed Righteousness !—Be assured that neither St Peter, nor St Paul, ever preached it. For can't thou imagine, whilst St Paul bids thee,—“ to work out thine own “ Salvation with Fear and Trembling ; to “ deny ungodliness and worldly Lusts ; and to “ live soberly, and righteously, and godly in this “ present World (a).” Can't thou imagine he should tell thee,—“ thou need not do either : For Christ has done all !” — Or when St Peter commands thee,—“ to give Dilige- “ gence to make thy Calling and Election sure : “ Nay, to give all Diligence, to add one “ Grace to another ; and even to abound in “ them (b) ;”—can't thou get leave of thyself to suppose,—that he would teach thee,—“ that nothing was necessary for thee to do ; “ but only to plead the Obedience of Christ, “ who had already performed the whole for “ thee ?” Therefore let me advise thee if thou art a Stranger to the convincing Power of the*

(a) Philip. ii. 12. Titus ii. 12.

(b) 2 St Pet. i. 5, 10.

Spirit,—seek for that Holy Spirit, through Christ, to work powerful Convictions in thy Heart ;—to apply the atoning Blood to thy guilty Conscience ;—to seal up the pardoning Love of God to thy Soul, by a divine Faith ;—to make thee a new Creature in Christ Jesus ; and to enable thee to “ be filled with all the Fruits of Righteousness, which are by Jesus Christ unto the Glory and Praise of God (a).”

Thus, Believer, may Thou and I “ grow in Grace, and in the Knowledge of our Lord and Saviour Jesus Christ (b) !” May we “ take up our Cross daily, and follow Christ (c) !” May we forget, with the great Apostle St Paul, “ those Things, which are behind, and reach forth unto those Things, which are before ; and press toward the Mark, for the Prize of the high Calling of God in Christ Jesus (d) !” May we thus, through the all-powerful Assistance of the Holy Spirit, be enabled to “ fight the good Fight of Faith :”—and then, through the alone Merits and Mediation of the Lord Jesus, may we “ lay bold on eternal Life (e) !” And may the same divine Blessings be the Portion of every serious Reader, for the Sake of Him, who “ tasted Death for every One (f) :” And therefore

(a) Phil. i. 11.

(b) 2 St Pet. iii. 18.

(c) St Luke ix. 23.

(d) Phil. iii. 13, 14.

(e) 1 Tim. vi. 12.

(f) Heb. ii. 9.

therefore to Him, with the *Father and Holy Spirit*, be ascribed *all Honour, Praise, Power, Might, Majesty and Dominion*, both now and forever. *Amen (a) !<sup>23</sup>*

(a) Rev. i. 5, 6. Ch. v. 12, 13. Ch. vii. 10.

F I N I S.




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E R R A T A.

Page 9. Line 19. for *carnol* read *carnal*.

— 40. in the Note, line 6 for *Rev. ii. 15.* read *Rom. xi. 26.*

— 102. in Note (b) for *συγένειαν* read *συγένειαν*.

*Published by the same Author.*

I.

A VINDICATION of MR LOCKE,  
FROM THE

CHARGE of giving ENCOURAGEMENT to  
*SCEPTICISM* and *INFIDELITY*,

And from several other Mistakes and Objections of the learned Author of the *Procedure, Extent, and Limits of Human Understanding.*

In Six DIALOGUES.

Wherein is likewise enquired whether Mr Locke's true Opinion of the Soul's Immortality was not mistaken by the late learned Monsieur Leibnitz.

*Humani nihil à me alienum puto.* TER.

II.

A SECOND VINDICATION  
OF MR LOCKE.

Wherein his Sentiments, relating to *Personal Identity*, are cleared up from some Mistakes of the Right Reverend Dr Butler, late Lord Bishop of Durham, in his Dissertation on that Subject; and the various Objections raised against Mr Locke, by the learned Author of *An Enquiry into the Nature of the Human Soul*, are considered:

To which are added,

REFLECTIONS on some PASSAGES  
of Dr Watts's Philosophical Essays.

*Censure is the Tax a Man pays to the Publick for being eminent.* Lord Bacon.



